

THE  
CHVRCHES  
LAMENTATION  
FOR  
the losse of the GODLY.



*Delivered in a Sermon, at the Funerall*  
of that truly noble and hopefull yong Gentle-  
man, Iohn Lord HARRINGTON, Baron of EXTON,  
Knight of the noble Order of the BATH, and his  
Majesties Lieutenant of the County of RUTLAND,  
at EXTON in RUTLAND, the last day  
of March 1614.

Together with a patterne of Piety, and  
the power of godliness expressed in his life and death,  
who yielded to nature the 27. of February 1613  
when hee wanted two moneths of  
twenty two yeeres.

By RICHARD STOCKE, Pastor of  
Aldersgate Church in London.



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*Virtutem antiquam hec spirant insignia multam:  
 Et Nodo Fermo gloria firma manet.  
 Sanguinis en quæto fueras dignatus honore?  
 Maior Aus meritis gloria facta tuis.*

This ample Coate speaks auncient vertues praise,  
 Vnited with th'in dissoluble knot;  
 His greater merits nobler trophè's raise,  
 To house and name, which neuer be forgot.



Ecce decus dant prima decennia principe dig-  
In cœlis illum proxima pene locant. (num<sup>o</sup>;

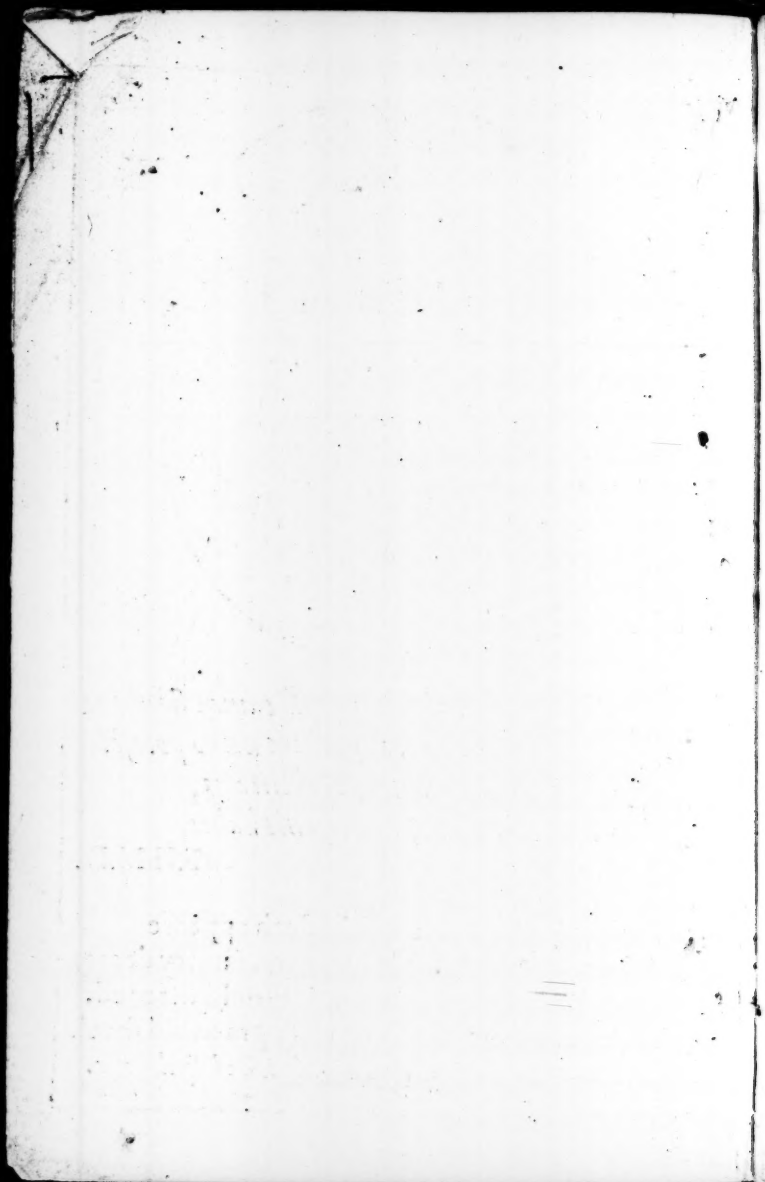
*This honour was he grāct with at tenne yeares :  
Before twelue more he climbs beyōd the Sphears.*



*Aspicias Herois vultum, graphicamq; figuram:  
 ingenium, Mores, pingere nemo potest.  
 Effigiem verae virtutis, Nobilitatis,  
 Candoris niuei, Religionis habes.*

F.H.M.D.

In this dead picture, onely doth appeare  
 A Lord, & Lords soule heire to country deare;  
 If his soules portrait were, it would thee teill,  
 That here great Arts, vertue & grace did dwel.  
*I.P. Cantabri. Col. Syd. Suss.*





TO THE RIGHT  
HONOURABLE THE

vertuous and worthy Ladies, the  
Ladie *Lucie*, Countesse of *Bedford*, with  
her right Honourable Mother, the Lady  
*Anne Harington*, Baronesse, together  
with her Honourable sister the Ladie  
*Francis Chechister* : All increase of  
true Honor and piety.

(\*)

**T**He holy spirit of God  
by his Penman S<sup>r</sup>.  
Paul, tels vs, and  
teaches vs, that  
a God inesse hath  
the promises both of this life  
pretent, and of that which is to  
come. Among which, this is none  
of the least, <sup>b</sup> The righteous shall  
be had in euerlasting remem-  
brance. Namely, such a remem-  
brance as the wise man speaketh  
of; <sup>c</sup> The memoriall of the iust  
shall be blessed. Such a blessing  
it

<sup>a</sup> 1. Tim. 4. 8.

<sup>b</sup> Psal. 112. 6.

<sup>c</sup> Prou. 10. 7.

## The Epistle.

<sup>d</sup> Pro. 22. 1.

<sup>e</sup> 1. Cor. 9. 15.

<sup>f</sup> Ad Leonem  
proxime de-  
nando Christi-  
anam, quam ad  
Leonem, confes-  
sionis labem  
pudicitie apud  
nos omni atro-  
ciorem pona-  
re omni morte  
reputari. Ter-  
tull. Apol.

it is; as is <sup>d</sup> Aboue great riches,  
aboue siluer and gold. For no  
man of any ingenious disposition;  
but if hee had these two propoun-  
ded to him, riches with shame, and  
pouerty and penury with true ho-  
nour and good reputation, and  
free choise giuen him; but hee  
would freely chuse the latter be-  
fore the former: yea such a bles-  
sing it is, that men who were able  
to iudge, thought it not inferior  
but aboue their naturall life. As  
that learned Rabbi, brought vp at  
the feete of Gamaliell, speaking  
of his good reputation saith; <sup>e</sup> It  
were better for me to die, then  
that any man should make my  
reioycing vaine. And Tertul-  
lian by a speech of his to the perse-  
cuting tyrants sheweth, that thus  
they esteemed it, and professed no  
lesse to the world. <sup>f</sup> While you  
con-

## Dedicatorie.

condemne. *saieth he*, a Christian  
rather to a baud, rather then  
to a Lion, you openly confesse  
for vs, that we abhor the blot  
of chastitie and honestie, more  
then all other punishments;  
yea then death. *And this is that*  
*which the light of reason teacheth*  
*men; that for a man to dye honou-*  
*rably, is no death; for a man to liue*  
*dishonorably, is worse then death.*  
*And as it is a curse for a man, to*  
*survive his good name, so is it a*  
 *blessing his good name should sur-*  
*vive him. So that, he which helps*  
*to keepe the righteous in a blessed*  
*memoriall or remembrance, bee-*  
*doth but bring the promised bles-*  
*sing of God upon the head of the*  
*righteous, helping to honour those*  
*whom God would haue honoured,*  
*and who haue honoured God; yea,*  
*as I may so speake, he helps to pay*  
Gods

## The Epistle

⁂ *Debitorem se  
fecit promitten-  
do. Aug. 1.*

⁂ *Mak. 14. 9.*

Gods debt to the righteous; he ha-  
ving made himselfe a debtor to  
them by promise. *A thing that  
all ought to doe, and not unbefit-  
ting any, no not the Ministers of  
the Gospell; when as our Saviour  
Christ saith, concerning Mary;  
⁂ Wheresoeuer this Gospell  
shall be preached throughout  
the whole world, this also that  
shee hath done, shall be spoken  
of in remembrance of her. And  
by whom more then by the Mini-  
sters of the Gospell? who if they  
must honour her, by reporting  
what shee had done, being but one  
act of piety performed to Christ,  
how much more may they doe it  
for those, who haue performed  
many and manifold workes of pi-  
etie and charity to Christ and his  
members? Vpon which ground, I  
tooke my selfe warranted to ex-  
presse*



## Dedicatorie

preſſe the loue and honour I bore  
towards your deereſt honoura-  
ble ſonne and brother, in ſpeaking  
theſe things I did at his funerals  
concerning his true religious liſe  
and right bleſſed death, wherein I  
labored to make euident to others  
for imitation, that grace which  
God hath made ſo eminent in him.  
The whole Auditory were much  
affected with it, and many both  
godly and learned, both Miniſters  
and others deſired much to haue  
it publiſhed to the world, whereof  
ſome the ſame day ſet upon, and  
ſince by letters haue importuned  
me much, beſides others in the  
name of many ( who haue but  
heard a flying report of the excel-  
lent graces and moſt worthy parts  
that were in him, & deliuered by  
me ) haue ſtill preſſed mee to im-  
print it, to make that common to  
others

## The Epistle

Acts 11.17.

others, which was so louely in the  
eares of those that heard it. After  
all this I began to thinke, that this  
proceeded from the Lord, and to  
say with my selfe, as the Apostle  
Peter to others. <sup>i</sup> Who was I,  
that I could let God. So, who  
am I, that I should let God, thin-  
king also with my selfe, that that  
which was so desired of many,  
might be by the grace of God pro-  
fitable to many more; knowing that  
God hath not onely appointed his  
word to beget faith, and teach  
godlines, but by the same word,  
hath sanctified the examples of  
godly men, to prouoke to godlines:  
is manifest in holy writ; yea ex-  
amples are of that force, that men  
are often won by them to the li-  
king of the word, who before had  
either a ha'red or distast of it;  
and after, by the word are won  
vnto

## Dedicatorie.

unto God. Many men must see the Gospell in the liues of the professors of the Gospell, before they wil beleene it in the mouths of the Preachers of it. And as Chrysostome saith of the Gentiles:

<sup>k</sup> They doe not regard what things are vttered by vs, but what are acted of vs. So may I say of many who liue among st vs, and beare the name of Christians, they little regard either what we preach, or professe, but what wee practise. And if the husbands may bee won without the word by the submisſe and meeke conuersation of those who professe the word, be wonne unto godlines. And as by others, so am I perswaded by the life and conuersation of this holy young Saint (so was he in earth, so is he in heauen) of whom I will not here speake much, least any

a

should

<sup>k</sup> *Hic quæ dicuntur a nobis non interdunt Gentiles, sed his quæ geruntur a nobis.* Ho. 70. ad Pop. Ant.

<sup>l</sup> *1 Pet. 3. 1.*

## The Epistle

should taxe me with flattery. Yet this I will say (glorifying God that I can truly say it of him, not to honor him so much by it, as the Gospell of Iesus Christ:) that I challenge the whole army of the uncircumcised Philistines of Rome, to bring me forth the greatest Goliath, I say not of the like age, honor and rancke, but almost of what age or degree soever, that ever shewed so much power of popery or the forme of seeming sanctity, as this young man Dauid did, the power of true piety and godlines. Let them then cease defying the host of Israell, when they can hardly paralell our younglings with men of the best growth they haue, or formerly haue had. But if I should follow this matter I should hardly keepe measure, and therefore I will  
content

## Dedicatorie

content my selfe with this.

Why I haue dedicated this to your name, cannot be strange to any which know the great and nie intrest you had in the subiect, and so most right to the Sermon. To say nothing of my owne bond who haue receiued such loue from him, for which I must and will honour all his yea who haue so deeply tasted of the bounty of you his honorable mother. Accept it I pray you as a small testimony of my thankfull minde, and as a true testimony of that loue and reuerence that I haue borne to that grace of God which was manifest in him. The Lord hath greatly honoured you with the worthy being and the blessed memory of such a gracious Sonne, such a godly brother yea so honored you as in all respects he hath hardly honored any Mother

## The Epistle

<sup>m</sup> Pro. 31.

<sup>n</sup> 2. Tim. 1. 5.  
& 3. 15.

any sisters; hauing giuen you, his  
honorab<sup>le</sup> Mother, the fruit of all  
your great care, labor, and cost you  
so naturally and religiously tooke,  
in tilling his young heart, wherein  
you not onely laboured by your  
selfe in his infancy; as another  
mother of <sup>m</sup> the worthy Lemu-  
ci to instruct him, teaching your  
Timothie like another Eunice  
(renowned in holy writ) <sup>n</sup> The  
holy Scriptures of a childe, and  
seeking to plant in him the vnfa-  
ined faith which dwelleth in  
you his mother. But also prou-  
iding for him a worthy Tutor, a  
man of no lesse piety then learning  
(O that all of your rancke would  
doe the like, then might wee hope  
for more religion and piety among  
our Nobility) who might perfect  
that your sex had begun, but could  
not thorowly performe; and after  
did

## Dedicatorie.

*did most plentifully rewarde him, ° Not ceasing to doe good to the liuing and to the dead, for his sake to his wife and children. Of which you reaped a plentifulfull and timely haruest of ioy and comfort, though it is your grieſe to liue to ſee his autumnne and fall.*

° Ruth. 2. 20.

*¶ Muſt we receiue good at the hand of God, and not receiue euill? But yet giue leaue to adde (¶ For I may not giue tiles, leaſt my maker ſhould take mee away ſuddenly) as Bernard in another caſe; When God doth vnburden vs, he doth burden vs: So God hauing vnburdened you of that grieſe and ſorrow, of that infamy and reproch which many mothers & ſiſters haue, and too too many of your rancke, while theirs liue licentiousſly, reprobate to euery good worke, diſhonour-*

¶ Iob 2. 10.

¶ Iob 32. 22.

¶ Deus exonerat onerat. Eccl.

## The Epistle

ring Christ Iesus whom they professe & their kindred from which they did proceed. I say while God hath unburdened you of this, and honored you with the contrary, he doth honorate and burden you with the duty of thankfulness, which among other duties is this, that you continue with a godly zeale and Christian care to imitate & emulate the worthy graces and practise of godlinesse which were in this your honor and crowne, which is worthily esteemed in him, and will be in you, the highest matter of your honor and praise. Diuines giue the reason of it to be this, because by piety and holines of life we ascend, to the first and primary good whence wee had our beginning. And in the Apostles phrase it is to be partakers of the godly nature. Seeing wee  
are

*Ad primarium illud bonum unde originem traximus Nazimorat 33. in laud Hiero.  
2-Pet. 1.4.*



## Dedicatorie.

are the generation of God, made to his image, what greater glory can wee haue then to preserue that image and bee like vnto him to whose similitude wee were made, for as one saith, <sup>u</sup> There is no honour to the imitation of God: which is then performed when wee imitate those who haue walked with God: The Heathen man saith, <sup>x</sup> That as they who dresse themselves vsc glasses, so those who are to performe any thing, propound to themselves the examples of praiseworthy men. You honorable Ladies haue a most true, and (as I may so speake) a naturall glasse to see to addresse your selues to goodnes by, euen the life of your worthy, it is that which will sooner checke you then any, as it ought to direct you more then any; nay it is

<sup>u</sup> Vna nobilitas  
imitatio dei.

<sup>x</sup> Ut quis co-  
munt adhibent  
speculum, sic  
gesturus nego-  
tium proponit  
sibi laudatorum  
vorum exem-  
pla. Plutar.

## The Epistle

that by which others will sooner reprehend your stepping aside and straying. I humbly beseech you therefore (give me leave to further your forwardnes) walke after his waies and run with good resolution the race of piety and true godlines hee hath finished before you, of whom I may say as Ambrose of Abraham, y<sup>e</sup> Hee died in a good age, for why? hee persevered in his good resolutions even vnto the end, and now enioieth the crowne of life.

And so I humbly and hartily commend you all to the grace of God, which is able to build you further, and give an inheritance among them who are sanctified by faith in Christ Iesus: and so I rest.

Yours in all humble manner,  
RICHARD STOCKE.

*¶ Mortuus est  
imbona senectute,  
eo quod  
in bonitate  
propositi perman-  
sit.*



## To the Christian Reader.

**C**hristian Reader who-  
soever thou art, whe-  
ther one that was an  
auditor of this Ser-  
mon, or one that  
otherwise knowes mee and my pra-  
ctise in this kind of funerall duties.  
If thou be of the first sort, bee infor-  
med, that in the sermon thou shalt  
finde some few things added not to  
the substance, but to the amplifica-  
tion of some use, which I could not  
for the straightnes of time deliuer.  
In the commendations of this most  
commendable Noble, thou shalt find  
some few things added, which slip-  
ped out of my memory at the time  
when I deliuered it, but not many;  
and the like number added which  
came

## The Epistle

came to my knowledge since. As also one thing displaced, namely his meditations upon his sermons in the morning which he did after dinner. I assure thee I haue set downe nothing, as I deliuered nothing but the true and generall grounds of euery particular, I knew my selfe; diuers particulars I receiued of others who are iudicious, honest, and religious, agreeing all with the grounds of my owne knowledge, and so as I had ground to belecue them, I knew nothing why I might not then and now communicate them to thee, whereby I may profit thee by the blessing of God more, then my praise can honor him. But if thou art one of the second sort, knowing my vse to be very sparing in praising of the dead, and so may wonder I should be so plentifull in the commendations of this honorable gentlemen, know, I neuer had such a subiect to speake of, whether thou respect nature or grace, his earthly or heavenly condition.

For

## Dedicatorie.

For this cause I haue beene the more large, and specially because he was a publike person, more eies were vpon him, and well they might bee, for he was not so eminent in place as hee was in grace, for his gifts and graces and power of religion were so excellent and rare, as I neuer yet knew in any, whom I had occasion to speake of. I wish I might hereafter meet with some like him, but I haue little hope, though I doe not despaire. If I find any deserving as he did, I will not lessen their worthinesse nor darken their light. specially if they be publike persons Yet men must giue me leaue in all things, to goe vpon my owne grounds, and not tie me to their conceits. Affection often blindeth those who are specially linked together, when it can not deceiue other, who are a far off: often when friends highly thinke of their friends estate, the physition discerneth better of their condition, and finds both spirits and blood tainted, when

## The Epistle.

when they thinke they are in good health. I would willingly set forth true golden vessels to the view of the world but I haue no affection to guild potshheards. If I know mens liues I can the better iudge of their deaths, If I know they haue liued well, I shall bee better perswaded of their deaths: if euill, I shall be made to doubt much, of that, though it bee seemingly good, yet I had rather thinke charitably then speake confidently. In this kind if I speake sparingly, I pray men to blame those who giue me no more ground, and not to reprove me that dare not be so bold as some others, I will adde no more, neither will I longer detaine thee, gentle reader, from Gods word of life and death, nor from the life and death of this worthy. I pray God giue thee as much good by them as I intend to thee, to thy heart and life: and so farewell.

Thine in the Lord Iesus,

RICHARD STOCKE.



# A SERMON

Preached at the Funerall of  
the L. HARRINGTON.

MICAH. I. *Woe is me, for I am as the  
Summer gathering, and as the grapes of  
the vintage: there is no cluster to eat:  
my soule desireth the first ripe fruites.*

*2. The good man is perished out of the earth,  
and there is none righteous among men.*

*Micah.  
7. 1. 2.*

**T**He elect vessell and  
holy Apostle both  
for Jewes and Gen-  
tiles. Saint Paul, tel-  
leth the *Corinthi-  
ans*, & in them the whole Church,  
that they were *2 Gods husbandry*;  
whence it will follow, and out of  
relation, that the Minister is Gods  
Husbandman. Now the secular  
husbandman hath and obserueth  
his seasons to sow his seed, & his  
ground

*2 1. Cor. 3. 9*

*A Sermon at the funerall*

ground to cast his corne into, as he soweth some in the Autumne and fall of the leafe, some in winter and dead time of the yeere, some in the spring and renewing of the yeere, some in a dry season, and some in a wet; some in a moist clay, & some in a dry sandy ground: and as the holy Ghost speaketh, <sup>b</sup> *He soweth the fetches, and cummin, and casteth in wheate by measure and the appointed barley & rye in their places.* And all this, for his God doth instruct them to haue discretion, and doth teach him. As the secular, so the spirituall husbandman hath his seed for all seasons, and for all grounds, al harts: some for the time of mercy and iudgement, for the season of mirth and mourning, as wet & dry seasons; some for the birth and buriall, as for the spring and fall: some for them who sorrow in *Sion* & some for them that reioice in *Ierusalem* and as *Esay* speakes, <sup>c</sup> *to preach the accep-*

*Amos 9. 9.*  
<sup>b</sup> *Ez. 28. 25. 26.*

<sup>c</sup> *Esay. 61. 2.*



acceptable yeere of the Lord, & the day of vengeance of our God, and to comfort all that mourne. And all this, because his God doth instruct him to haue discretion, and doth teach him. And as the same Prophet saith,<sup>d</sup> This also cometh from the Lord of hosts, which is wonderful in counsel, & excellent in works.

<sup>d</sup> Esay 28, 29

Now to allude to the words of Saint Paul,<sup>e</sup> according to the grace of God which is giue to me, as a skilfull master builder, &c. As Bernard speaketh of himselfe, so I of my selfe,<sup>f</sup> I am no Prophet, I am no Apostle: and yet (I may be bold to say) I am in stead of a Prophet, of an Apostle, I supply the place, & serue in the rurne of a Prophet and an Apostle, and though I am inferior to them in finnes and ability, yet I am incumbred with the same cares. I say then, according to the grace of God giuen me, as a skilful husbandman in my measure, I haue thought this portion, and this mea-

<sup>e</sup> 1. Cor. 3, 10

<sup>f</sup> Non sum Pro-  
pheta, nec sum  
Apostolus: &  
Propheta tamen  
& Apostoli  
(audeo dicere)  
vice fungor: &  
quibus non æ-  
quor meritis,  
eorum impli-  
cor curis. super  
Cant. Jer. 46.

measure of the eternall seed of God, fitting this season: seed of sorrow for a season of sorrow, and a portion of Scripture containing lessons of lamentation for an Auditory, which I know well are, (as they haue iust cause) full of lamentation.

This Chapter brancheth and diuiderh it selfe naturally, without any violence into two principall parts. The first is a lamentation of the Prophet and the godly, from the first verse to the eight. The second is a consolation to the Church and faithful, from the eight verse to the end of the Chapter. In the lamentation are two things laid down: The things which they lament for and bewaile, in the 1. 2. 3. 4. 5 and 6. verses. And a counsell and direction to the godly how to demean and carry themselves with some good wisdom and profit amongst those euils lamented for, and

and that in the fift and feuenth verses. The things lamented for are of two sorts: First, the paucity and great defect of the good: Secondly, the plurality and great abundance of the wicked. The first contained in my text, is set downe first vnder a Parable and similitude, which helps both present attention, and future memory, being delightfull: Secondly, plainly, and without parable, which truly informeth the iudgement, being perspicuous.

*Woe is me.*] As if he had said, how hard is my case? how heauy is Gods hand vpon me? how miserable is my condition, that haue now so few holy, good, and righteous men remaining in me, who haue formerly abounded with good men of all sorts and rankes? I that haue beene as a field full fraught with Corne, as a Vineyard abounding with beautifull bunches of Grapes, am now destitute,

*The meaning.*

<sup>f</sup> Rur. 1. 20, 21

stitute, and depraved of these, being all gathered from me to their Fathers, and the Father of all spirits: <sup>f</sup> *Woe is me. Cal me not Naomi, but call me Mara: for the almighty hath given me much bitterness. I was full, but the Lord hath made me empty: Why call you me Naomi, seeing the Lord hath humbled me? and the Almighty hath brought me into adversity, as Naoma speaketh.*

*I am as the summer gatherings, and as the grapes of the vintage.] To passe by many interpretations of these words, which breede confusion rather then vnderstanding: Hieroms reading of them I conceiue fully and naturally to expresse them. & For I am as he that gathereth in haruest the Grapes of the vintage. For hauing said that he was as he that gathereth in Summer, and not expressing what he gathered, he addeth, the grapes of the vintage.*

*There is no cluster to eat.] And it*

<sup>g</sup> *Quia factus sum sicut qui colligit in autumnum racemos vindemiae. Hieron. in hunc locum.*

it is with me as it is with him; that as he found not a cluster of grapes all being gone before he came, that he could finde none to refresh himselfe, so not I one good man to comfort my selfe withall.

*My soule desireth the first ripe fruites.*] To passe here also by diuerse interpretations as not profitable to be stood vpon, I conceiue it to be as if he had said: I am as he that gathereth Grapes, and findeth none, desireth that he might but haue the first ripe fruites: when all should be ripe in the time, of Haruest, I wish I could finde but a few like those that are first ripe before others, but I finde none of them at all.

*The good man is perished out of the earth.*] The Prophet here explaineth the parable: and setteth downe in plaine termes that he did before in similitude, and sheweth that there are but few good men left in the Land and Church, which he prou-

proueth, because the Lord had gathered many good men in peace to their fathers, and taken them away. The word translated here, *good man*, is by some read, the *mercifull man*, and then they take it either actiuelly, one that sheweth mercie and goodnesse to others; or passiuelly, one that God hath shewed mercie and goodnesse to: this is the cause of that, man being mercifull, because he hath found mercy. *Hierome* readeth it *sanctus*, as it were, one whom God hath sanctified, and of his grace consecrated to himselfe. This *Septuagints* readeth it *υλαβης*: that is, *reuerens & religiosus*, a *denout, reuerent*, and *religious man*: that are all to one purpose, and indeede the same. Now the Prophet bewaileth the taking away of such: for though he saith, *he perisheth*, yet he meaneth not simply that they were perished; but as *Chrysostome* of one, *h Hee resteth*, he is not dead.

*h Dormit, non mortuus est: quiescit, non perijt. Chris. hom. 69 ad pop. Ans.*

dead; hee resteth, he is not perished: so heere of these, they sleepe, and are not dead, they are at rest, and are not perished: for the Prophet speaketh out of the opinion of the wicked, who were fixed, as it were, in the world, and had there their felicity, and so iudged them to be perished, who were taken out of the world, somewhat vntimely, and vnseasonably, as it seemed to their sence and iudgement.

*There is none righteous.*] By this the Prophet telleth, how manie are gathered from among men, not a few, but many, euen so many, that none remaineth: he meaneth, in comparison, not simply none, but as it is vsed, *none* for very few, and in comparison of the great multitude none; as in the *Psalme* *All are gone out of the way; they are all corrupt, there is none that doth good, no not one.* Heere all is put for the most, and *none* for the fewest, and in comparison none.

B 3

And

*1 Psal. 14. 3*

\* Philip. 2, 21

and as in the *Philippians*, <sup>k</sup> *All seeke their owne, and not that which is Ie-  
sus Christs.* By righteous man, he  
meaneth the vpright man, which  
walketh vprightly with God and  
man and turneth not to the right  
hand, nor to the left; one that  
sheweth his holinesse by his vpright  
and iust dealing.

† Pro. 23, 1

Salomon saith, <sup>l</sup> *When thou sittest  
to eate with a Ruler, consider dili-  
gently what is before thee :* Which  
words Bernard translateth from  
corporall to spirituall foode, and  
feasting, from a table to a text,  
from dishes to doctrines, and saith  
to the hearer, <sup>m</sup> *Behold the present ta-  
ble, how it is furnished with delights  
from above, they are spirituall and di-  
uine, which are therein set before vs.*  
And to the teacher : <sup>n</sup> *Consider di-  
ligently what things are set before  
thee, knowing that such also thou  
oughtest to prepare : that hee take  
his doctrines from the text, and not  
bring them to it: carue them of the  
things*

<sup>o</sup> *Intuemini  
presentem mē-  
tam, quomodo  
superne est re-  
serta delicijs  
spiritualis (scilicet,  
& diuina, quae  
nobis in ea ap-  
ponuntur Bernard:  
super Cant.  
serm : 29.*

<sup>p</sup> *Diligenter  
considera quae  
tibi apponuntur,  
quia alia te o-  
porteret prepara-  
re. Ibidem.*



things vpon the table, not fetching things eliewere.

*Honourable, and beloued,* behold this table, see how it is furnished with spirituall dishes: and I for my part will consider them, and not propose all, so much as to your sight, or taste, but will onely labour to feede you with some two or three which are most fitting our present occasion, and your prepared appetities. The first whereof is this.

The scarcitie and paucitie, the decay and the defect of holy and good men, hath euer beene esteemed sufficient and most iust cause of mourning and lamentation by them, who suruiued them and liued after them, being good men, led and guided by Gods spirit. Thus the Prophet and the godly of his time thought it worth their signes and teares, that so manie of the righteous men were gone, and so few remained in the Church.

*Doctrin 1.*

• Psal. 12. 1

• Esay 24. 13

• Verse 16

• Acts 8. 5

• Acts 21. 10.  
11. 12. 13.

Reason 1.

Thus and this did *David* by the spirit of God lament: ° *Helpe Lord, for there is not a godly man left, for the righteous are failed among the children of men.* Thus the Prophet *Esay* bewaileth when he had prophesied how few there should be remaining that were good. ° *As the shaking of an Olive tree, and as the grapes when the vintage is ended.* after he expresseth his sorrow; ° *My leanenes, my leanenes; woe is mee.* Thus certaine men fearing God, made great lamentations for *Stephen*, that the number of the good was lessened but by one. This may shew that vndoubtedly they lamented the death and decay of good men, when they wept so greatly for the danger of *Paul*, prophesied by *Agabus*.

And why thinke wee thus to be matter of lamentation? First, because by this meanes the Church and the land is exceedingly weakened and vnarmed: for not  
one

one of them but they are in their ranke ( as *Iaſh* the King lamented ſicke *Elifha* , and weeping vpon his face ſaid,) *The Charet of Iſrael, and the horſemen of the ſame:* not for their perſons, who are men inferiour to many others, not for their pollicie, which are of inferiour reach then many thouſands, but for their pietie and praiers. *For the innocent ſhall deliuer the Iland, and it ſhall bee preſerued by the purenes of his hands.* And as (*Chriſtoſtome* ſaith: *\* As a Citie not compaſſed with walls, eaſily commeth into the power of the enemy, ſo the ſoule not fenced with praiers: ſo on the contrary; the walles of the City are the praiers of the ſaints, or at leaſt they vphold the wals.* As at the ſhoutings of the people, *the walles of Ierico fell downe,* ſo at the praiers and cries of the godly, the walles of the Church and Countrey ſtand vp. Theſe are the ſtrength of their ſtrength.

Secondly

*2. Kings 13. 14:*

*10b 22. 30.*

*\* Ut ciuitas non cinſa muris facile venit in poteſtatem hoſtilium ſic & anima non munita precibus. Chriſt. de precat. lib. 2.*

*1 Ieſ. 6. 20:*

*Reason 2.*<sup>a</sup> *Esay 57.1.*<sup>a</sup> *2. Theſſ. 3, 7.*<sup>b</sup> *Genes. 19, 22.*

Secondly, because this is a fore-runner, and certaine immediate signe and prediction of some fearefull iudgement and plague of God at hand ready to breake in vpon them, as the red and lowring skie in the morning, is a signe of a shortly ensuing tempest: so the taking of these away of an imminent plague: the Prophet *Esay* giues this reason of it: <sup>a</sup> *The righteous perisheth, and no man considereth it in heart, and mercifull men are taken away, and no man understandeth that the righteous is taken away from the euill to come: Their taking away, doth then directly preſerue an euill to come: for as the Apostle saith in an other case, so I in this, <sup>a</sup> Onely hee which now withholdeth shall let, till hee be taken out of the way: these while they are, withhold and keepe backe the plague. As the Angel said to Lot, <sup>b</sup> I can doe nothing till thou be come thither, namely to bring the plague vpon Sodome and Gomorrah, but he*

he no sooner was entred into Zaar, but instantly the Lord raigned fire and brimstone vpon *Sodome* and *Gemorrah*. As *Noah* was no sooner in the Arke, <sup>c</sup> but in the very selfe same day were all the fountaines of the deepe broken vp, and the windowes of heauen were opened.

Gen 7, 11. 13

Use 1.

Now to make some vse of this point to our selues. First how farre are they then from the spirit of the Prophet and holy men? what enemies to their owne strength and defence, what furtherers of their owne plagues? who wish and desire, who worke and procure the decay and diminution of the number of the godly and faithfull? who account it matter of singing rather then sorrow, of laughing then lamentation, to heare of their fall and taking away: As *Saluian* said of some in his time: <sup>d</sup> Doe we beleeue that that people was not captinated in minde, who were glad at the captivity of their owne people; that they were

not

<sup>d</sup> An credimus forte quod Captiuis populus ille non fuerit, qui letus tunc in suorum captiuitatibus fuit? Captiuis corde et sensu non eras qui inter suo-

num supplicia  
videbat, qui  
iugulari se in  
suorum iugulis  
non intellige-  
bat, qui mori se  
in suorum mur-  
ribus non puta-  
bat? Salvia-  
nus de Guber.  
De. li. 5.

<sup>c</sup> 1. Iohn 3. 12.

not captivated both in heart and fee-  
ling, that laughed at the punishments  
of theirs, who understood not that in  
their slaughter they themselves were  
slaine, who thought not that in their  
deaths they themselves died? In the  
same manner may I speak of these:  
doe wee not thinke that these are  
captivated in their mindes, who  
thus ioy in their dangers? are they  
not miserable, and blind, and be-  
nummed, who thus laugh in their  
perils? who vnderstand not, that by  
this they are as *Samson* was, thorne  
of his haire, and so deprived of their  
strength; who thinke not that by  
this they take away those that keep  
backe the iudgements of God, and  
make way if they may haue their  
wills, that they may the sooner and  
more seuerely breake in vpon  
them? And this whether they  
doe it, as *Cain* hated and slew his  
brother, and for that cause as *Saint*  
*Iohn* speaketh.<sup>c</sup> Because his owne  
workes were euill, and his brothers  
good;

good; because they take themselves with all reprove by their carriage, more then by their words. <sup>f</sup> For the voice of deedes speake more effectually then the voice of wordes: as Bernard saith. Whether a man teach or reprove, and so hate them for this, and not without cause. For (as Saluian speakes) <sup>g</sup> Who can say that it is without cause, being men altogether different in their life, and manners, in whom they sawe nothing that was theirs, because the whole was Gods: for the greatest cause of discord is the diuersitie of willes: because it either cannot be at all, or scarce be, that any should love that thing in another, from which hee himselfe dissenteth: therefore (as I said) they hated them not without cause, in whom they saw all things repugnant to themselves. Whether it bee for this, or it bee for the truthe sake

<sup>f</sup> Efficacius loquitur vox operis, quam sermo nis. Bern.

<sup>g</sup> Nam, qui dicere possit, quod sine causa, homines scilicet omnibus a se vite ac morum studijs discrepantes in quibus nihil videntur sumi quoniam dei totum. Maxima enim causa est discordiarum, diuersitas et elationum: quia fieri aut omitti non potest, aut vix potest, ut e-

am vero in alio quisquam diligit, a qua ipse dissentit. Itaque eos non sine causa (ut dixi) oderunt, in quibus omnia sibi amula atque inimica cernebant. Saluian. lib. 8. De Gub. Dei.

which

hysque eo, vii  
 breuissim. era-  
 torum regia  
 sanctis viris  
 essent omnino  
 obare: qua  
 res asthates  
 maleficij ele-  
 mentis dei obtu-  
 erit, & curatione  
 prorsus prima-  
 uit, quippe qui  
 dum homines  
 pios in se sectaren-  
 tur, etiam eo:

which they professe, hold and de-  
 fend, as the seed and brood of *An-  
 ti-Christ* euer did the Church of  
 God, or for any other thing, yet  
 doe they nothing more then de-  
 priue themselves of their safety and  
 defence, lay themselves open to the  
 plagues and iudgements of God,  
 though they benefit and aduantage  
 the faithfull: for as *Eusebius* speaks  
 in the life of *Constantine*, but of that  
 which hapned in the daies of *Con-  
 stantius* his father, that the *Empe-  
 rors* did so persecute the godly,  
 that in a short time the palaces of the  
*Emperors* were destitute of all good  
 men: which thing (as hee saith) did al-  
 together depriue the Authors of this  
 wickednes, of the fauourable counte-  
 nance, care, and regard of God, for  
 while they did persecute godly men,  
 they also persecuted their praiers, and  
 so altogether turned them from them.  
 So is it with these, and so will it bee  
 with those who thus hate and seeke  
 to remoue the godly and faithfull,  
*Iustin*



*Iustin Martyr* spake to *Antonius Pius* in his second Apologie for the Christians. <sup>i</sup> We desire not that yee punish the accusers, for their owne malignity, and ignorance of good things is enough for them: So may we say; no neede to pray for vengeance vpon the haters and persecuters of the godly and faithfull, for their owne wickednesse is enough to bring Gods iudgemēt vpon them, their ignorance of good things, to bring euill enough vpon their backes, when by this they bring much good to the godly for as *Austin* saith, <sup>k</sup> They which persecuted the martyrs, in persecuting them on earth they sent them to heauen, and when wittingly they inferred vpon them the losse of this present life, unwittingly they conferred vpon them the gaine of the life to come. Yea as *Eusebius* reporteth the speech of *Lucius* to *Vibius* is the Governour condemned for speaking against his sentence which he gaue against Christians,

*rum preces infectati sunt, & a se penitus auerterūt. Euseb. in vit. Constant. l. 1 cap. 11.*

<sup>•</sup> *Vi in delatores ipsos animaduertatis, minimi petimus: sufficit enim ipsis sua malignitas, & bonarum rerum reformatio* *Iust. Mart. Apol. 2, pro Christianis.*

<sup>k</sup> *In Psal. 93. Illi qui martyres persecuti sūt persequendo in terra nec lum miscbant & scientes quidem presentis vite damnum inferrebant, sed nescientes iutare vite lucrum conserebant.*

*Per magnam  
se debere grati-  
am proficeba-  
tur, nam ita  
se non iniquis  
solum & im-  
probis eiusmodi  
dominis libera-  
tum fore dixit,  
sed etiam ad  
bonum patrem,  
& clementem  
regem deum  
reſeſſe profecta-  
rum. Enseb.  
Hist. lib. 4.  
cap. 16.*

*stians, and professing himselfe upon  
interrogation to be a Christian hee con-  
fessed, That he did owe great thanks,  
for so (he said) hee should be not onely  
free from those wicked Lords, but also  
should goe directly vnto God the fa-  
ther of goodnes, and King of mercy  
and clemency: And these gone, then  
nothing but plagues remaineth for  
the other; nay whether they bee  
gone, or abide still among them,  
they are but a curse to the wicked  
world, not but that they might  
haue a blessing by them, and haue  
more then they see or acknow-  
ledge, nor that they are the cause of  
euill to them, but the occasion, be-  
cause of their hatred and handling  
of them, for while they euilly in-  
treat them, liuing with them, and  
will not let them freely serue their  
God, neither with them, nor sepe-  
rate from them, as *Pharao* and the  
*Egyptians* would not suffer *Israel*:  
therefore like *Egipt* are they pla-  
gued with sundry iudgements for  
abusing*

abusing of them, though by their  
praiers many are turned and kept  
from them. And when they are ta-  
ken frō them, more heauy plagues  
doe abide them, and will come in  
vppon them : For as *Chrysostome*  
saith,<sup>m</sup> *As the Israelites going out*  
*of Egipt, Egipt was destroyed, so*  
*when the godly shall be quite depar-*  
*ted out of the world, the world shall*  
*be destroyed.* This considered, they  
haue no cause to hate them liuing,  
and wish to be rid of them, much  
lesse to procure their departing :  
but much cause haue they to sor-  
row and grieue when they are ta-  
ken from them. And therefore  
much are they blinded with ma-  
lice, that they can wish their fall  
and reioyce and laugh at the  
time of their departure, and wil-  
lingly, and wilfully thrust them  
out of the world, as the *Egyptians*  
did *Israel*.

Secondly, it is then manifested  
to be a heauy curse and fearefull

C

iudge-

<sup>m</sup> *Egredienti-  
bus Israelitis  
de Aegypto, ex-  
terminata est  
Aegiptus, sic &  
sancti cum de  
isto mundo de-  
fecerint, casu-  
rus est iste mun-  
dus. Chrysost. in  
Mt. 17. 1. Hom. 1.*

Vse 2.

iudgement to a land, to a Church, when men of piety and religion, faithfull and godly men are taken away ; why else doe the suruiuing godly mourne and bewaile them, when there is no band of nature, no worldly or ciuill respect that wrings teares and sorrow from them, but meerely because such are taken away. They were neither fooles nor children to weepe for trifles, and things wherein there was no losse. When they wept, and wept bitterly with great lamentation & mourning the cause must certainly be either their sinne, or else some great iudgement, either priuatiue or positieue. The taking away of the godly, especially by an ordinary hand of God cannot be sinne, but a punishment for sinne, and that which is manifested to be a very fearefull one. Then must wee, then ought wee to sigh and grone, to sorrow and mourne vnder

der this, as a very heavy iudgement: wee shall performe herein no vnfitting thing, nothing vnworthy of vs, whatſoeuer we be, or whoſoeuer we be; it is fitting the moſt holieſt, when *Eſay* the Prophet, and other of the faithfull haue done it: it is fitting the moſt honourable, when as *Dauid* the King, and *Eſay* of the blood royall haue done it, and thought themſelues to haue calling to it and cauſe enough when ſuch things befell the time they liued in. We are all (honourable and beloued) called to mourne; for how many men of note for piety and holineſſe, for religion and vprightneſſe, whom God hath eſpecially endued with grace and goodneſſe, and annointed them with this oyle aboue their fellowes, and men of their ranke and faſhion, how many of theſe are taken, and remoued from vs within theſe few yeares, wee

<sup>b</sup> *Reu. 3. 4.*

<sup>i</sup> *2. Kings 3: 14*

being altogether vnworthy of them, and he hauing made them <sup>h</sup>*worthie* (as it is said of a few in the Church of *Sardie*) *that is fitting for himselfe.* And while wee inioied them, wee prospered by their presence and praiers, wee were blessed for them; for their sakes, at their suites were many iudgements turned from vs, that otherwise would haue fallen vpon vs, as *Moses* by his praiers tied the Lords hand that hee could not hurt *Israel*: as for *Ioseph* not only *Potiphar* fared the better, but for his, and the family of *Iacob*, *Egipt* prospered, and was preserved when other countries perished with famine in the time of want. Doubtlesse as *Elisba* said to *Iehoram*, <sup>i</sup> *If it were not that I regarded the presence of Iehoshaphat King of Iuda, I would not haue looked towards thee, nor seene thee:* so if it had not beene for their presence and praiers, God would ne-

uer

uer haue respected our armies,  
and our generals to haue giuen  
them such reliefe as they found,  
when they were often in distresse  
in Ireland, and elsewhere. As Ter-  
tullian saith, that <sup>k</sup> *M. Aurelius* the  
Emperour, when he was in fight  
against the *Germans*, and in a  
streight for waters; by his letters  
witnessed, that the German thirst  
was drinen away with a shower, ob-  
tained by the praiers of the Christi-  
an souldiers: So may I say, that  
from many streights, haue we and  
our armies obtained reliefe by  
them. Yea as *Moses* and his prai-  
er ouercame more then *Ioshua*  
and his power and strength: for  
1 when *Moses* held vp his hand, *Is-  
rael* preuailed: that is, when hee  
praied feruently, *Israel* had the  
day of the *Amalekites*, but when  
he let his hands downe, *Amalek*  
preuailed: that is, when he left  
praying, the enemy got the better

So may wee say of the faith-

<sup>k</sup> *M. Aurel. ger-  
manicam suam  
Christianorum  
forte militum  
precationibus  
impetrato im-  
bredi cussam  
coelestatur Ter-  
tul. aduer. Gent.  
Apol:*

<sup>1</sup> *Exod. II, II*

<sup>a</sup> Heb. 11. 34.

full of the land, that at all times  
their suites to God when they  
were seruent, preuailed more then  
the swords of our Captaines and  
souldiers; their praers were of  
more force then all their pecces,  
their cries, then all the Cannons  
of the Armie:<sup>m</sup>by their faith were  
turned to flight the armies of the  
*Aliants*. But now when so many  
of these are taken away, when  
they haue yeelded to nature, and  
are receiued into glory, haue we  
not cause to mourne with great  
lamentations? Yes, yes, if we did  
vnderstand those things that did  
belong to our peace, and safety,  
if wee did conceiue rightly of  
things tending to our woe, and  
misery; if we doe not, if we can-  
not, it is because, as *Saluian* saith  
to the Catholike Church, <sup>a</sup> *Thy*  
*owne felicitie fighteth against thy*  
*selfe*: our prosperity, our plenty  
standeth against vs, and hath be-  
witched vs, we are so drunke with  
the

<sup>a</sup> Repugnante  
contra temet  
ipsam tua felice-  
tate. *Saluian.*  
l. 1. ad Eccles.  
Cathol. cam.



the pleasures thereof, that as drunken men wee see no danger, though wee lie open to infinite danger hereby. Shall I vse that of *Saluian*? *o Feare was taken away from offenders, that there should bee no caution against it.* We are destitute of the feare of euill, because wee should not take care to auoid it, and that it should come vpon vs vnawares: God forbid, God forbid, let me bee found a false Prophet. But to draw to an end of this point (*Honourable and beloued*) had the old world cause to feare and mourne when *Noah* went into the Arke? was it high time for *Sodom* to lament when *Lot* was taken away, and hastened out of it by the Angell? and haue not we cause? can we not mourne when so many *Noahs* and *Lots* (I wrong none, as I take it, though I honour some by this comparison) are taken away? and hastened away out of our Land and Cities?

*Abatus erat a peccatoribus timore posse esse cautel. Saluian*

Trust mee now, or time will come when you shall trust mee, that wee haue cause and cause againe to lament and mourne, not for them who dying in the Lord, are happie with the Lord, and rest from all their labours and miseries; but as Christ said to the women that followed him, *Weepe not for mee, but for your selues and your children*: so wee for our selues and our children: for hauing beene safe by them, and strengthened through them, they are taken away from the plague, wee lie open to it, and it hastneth the faster, because they that kept it from vs, are remooued. Men vse to fence and defend, to keepe watch and ward ouer their corne fields, whiles the corne and fruites are in them vnreaped, vngathered: when they are gathered and put safe into the barne, then is open tide as they say, they lay them open to beasts of  
all

all kinde, and sometime set fire  
on the stubble. So, and so hath  
God dealt oft times with manie  
lands and countries, wherein his  
Church and the godly haue li-  
ued. And are we better then  
they? Nay as *Saluian* saith, *¶ We*  
*are worse, because we should be bet-*  
*ter*: hauing such examples to ad-  
monish vs: haue we any priui-  
ledge or protection more then  
they? nay, nay, wee haue no  
helpe, vnlesse we cease to doe e-  
uill and learne to doe well, and  
labour to be good and faithfull  
as they were, and beleeuing this  
to be true, it may be, (as *Tertul-*  
*lian* speaketh in one place: *¶ faith*  
*causeth feare, feare carefulnesse*:)  
so our faith may breede feare, and  
our feare care to cease to be euil,  
and learne to doe well, that re-  
penting for our sinnes, and pra-  
ctising true piety, we may still liue  
and eate the good things of the  
land.

Let

*¶ Deteriores  
sumus quia  
meliores esse  
debemus. Sal-  
uian*

*¶ Fides facit  
formidinem,  
formido solici-  
tudinem. Ter-  
tull.*

*Let vs proccede to a second point.*

*Doctrine 2.*

**T**Here is no priuiledge, no not spirituall that can preserue a man from a naturall death, or the first death: out no court can a man fetch a writ of protection against this Sergeant, no place will preserue, no person can be priuiledged from it. Here the holy and good man, the righteous and religious man is taken from the earth and dieth: It is no maruell, though, as *Iob* speaketh, <sup>r</sup> *Man that is borne of a woman, is of short continuance, hee shooteth forth as a flower, and is cut downe; he vanisheth also as a shadow, and continueth not.* But a man would thinke that <sup>r</sup> *he that is begotten againe of Gods owne will by the word of truth: that* <sup>c</sup> *he that is borne againe of water and of the spirit, and so* <sup>u</sup> *borne not of blood, nor of the will of flesh, nor of the will of* *man,*

<sup>r</sup> *Iob 14. 1. 2*

<sup>r</sup> *James 1. 18.*

<sup>c</sup> *Iohn 3. 5*

<sup>u</sup> *Iohn 1. 13*

man, but of God: yea<sup>x</sup> borne a new,  
not of mortall seede, but of immor-  
tall; by the word of God, which li-  
neth and endureth for ever: A man  
(I say) would thinke that hee  
should not die: and yet behold  
the whole generation of Gods  
Children, they all die in their ap-  
pointed time, and vndergoe  
death,<sup>y</sup> not as a punishment, but as  
a tribute (as the heathen man  
speakes) which euery man must pay  
for his life. Though the foole die;  
yet may not the wise man liue e-  
uer? <sup>z</sup> How dieth the wise man? as  
doth the foole: (saith the Preach-  
er): but though the subiect die,  
yet cannot the Soueraigne put a-  
way death with his Scepter. <sup>a</sup> I  
haue said ye are Gods, and ye all are  
children of the most high: but ye shal  
die as a man, and ye Princes shal fal  
like others. But though Princ and  
people die, yet are not the Pro-  
phets excused? <sup>b</sup> Your fathers,  
where are they, and do the Prophets  
liue

<sup>x</sup> 1. Pet. 1, 23

<sup>y</sup> Non supplici-  
um sed tribu-  
tum viuendi.  
Seneca.

<sup>z</sup> Ecc'el. 2, 16

<sup>a</sup> Psal. 82, 6

<sup>b</sup> Zach. 1, 5

*Etiam muta  
clamant cada-  
uera.  
Basil.*

*Reason 1.*

*<sup>d</sup> Heb. 9, 27*

*<sup>e</sup> Gen. 5, 19*

*<sup>f</sup> Psal. 115, 3  
<sup>g</sup> Voluisse se:  
cisse est Cypr. de  
Duplici martyr*

*live for ever?* Examples of other times, experience of our owne teacheth vs, that all of all sorts die, and are gathered to their fathers. *Yea<sup>c</sup> the dumbe and dead bodies cry this aloud to vs.* As Basil of Selencia saith of Noah: he preached without preaching, every stroake of the Arke was a reall sermon of repentance; so euery corps we follow and accompany to the graue preacheth really this truth to vs.

And this truth hath certaine ground. First, because the Lord of life and death hath so decreed it. *<sup>d</sup> It is appointed vnto men that they shall once die:* The decree was made Gen. 1. 19. *<sup>e</sup> Thou art dust, and to dust thou shalt retourne.* If it be his decree, it must needs haue a certaine effect: the decree is certaine, the euent is ineuitable. *<sup>f</sup> Our God is in heauen, and he doth whatsoeuer he will<sup>g</sup> Gods will is his deede* (as Cyprian saith, if he haue

haue once wild it, it is as good as wrought If he haue decreed it, it is as certaine as if it were done.

Secondly, because all of all sorts and conditions are made of one mould and one matter,<sup>b</sup> made of clay and earth, *whose foundation is in the dust, which shall be destroyed before the moth.* Hence the Apostle calleth mens bodies *The earthly house of this Tabernable.* It is true that as there are difference of starres, though all made of the same matter : and difference of mettals, some are gold, some siluer, some lead, some tin, but all made of one earth : so are there difference of bodies, some more excellent then other, and made of purer earth, but yet all subiect to corruption, as the matter whereof they are made is. It being the body then that dieth and seeth corruption, one must die as well as another.

Thirdly, because all haue sinned,

Reason 2.

<sup>b</sup> Job 4, 19

<sup>1</sup> 2. Cor. 5, 7

<sup>1</sup> 1i. o. 13. 9. 10

<sup>1</sup> Qui se incul-  
patam dixerit,  
aut superius  
est, aut flatur.  
Cyril. d. 9. r. 3.  
Eleem

<sup>2</sup> Rom. 5, 12

<sup>3</sup> Si Adams non  
peccasset, mor-  
tem non gusti-  
ret. Aug. en. bi-  
vid. cap. 104.

<sup>4</sup> Genes. 2, 17.

ned, and all haue sinne. <sup>k</sup> If we say  
we haue no sin, we deceiue our selues,  
and make God a lier. The holy and  
beloued Apostle ranketh him-  
selfe with others, and confessed,  
that he had still sinne in him: He  
<sup>1</sup> that saith he is without faulcs, is  
either proud, or a foole, saith Cy-  
prian. Then must all be subiect to  
death; for saith the Apostle <sup>m</sup> As  
by one man sinne entred into the  
world, and death by sinne, and so  
death went ouer all, for as much as  
al men haue sinned. Sinne the one-  
ly cause, saith one, which enlar-  
ged death dominion, and made  
all the world to become his tri-  
butaries, for had it not beene for  
sinne, death had neuer entred in-  
the world. <sup>n</sup> If Adam had not sin-  
ned, he had not tasted death (as  
Austine speakes) And the Lord  
said. <sup>o</sup> In the day that thou eatest  
thereof, thou shalt die the death:  
not actually, but potentially be-  
come mortall. Now that which is

true



true in the roote holdeth in the branches.

Fourthly, because sinne which brought in death, might be destroyed againe by death: this viperous damme by such a daughter, this beast by such a brood, had it not beene for sinne, death had neuer entered into the world: and were it not for death sinne would neuer goe out of the world: As *Basill* saith, ¶ God made not death, but we our selues by our wicked mindes, of our owne accord, we haue drawne it on our selues, which God did not at all forbid, lest it should keepe in vs an immortall disease. And as *Epiphanius* bringeth in *Methodius* disputing with *Proclus* the Originist: ¶ God, as the true Physitian hath appointed death to be a physicall purgation for the utter rooting out and putting away of sinne, that we may be made faultlesse and innocent: and that as a goodly golden image, saith he,

Reason 4.

¶ *Deus moriem non fecit, sed nosmet ipsi ex mente praua, nobis ipsis etiam sponse attraximus, quam Deus mihi me prohibuit, ne immortalem in nobis morbum cōserueret* *Basil, scilicet 9* quod Deus non est author malorum.

¶ *Iussu medicinali purgationis moriem Deus bene nuenit, quo se omnes inculpabiles, et innoxij inueniuntur, &c.* *Epiph. her. 64 ex Methodio.*

he, sightly and seemely in all parts, if it bee broken and defaced by any meanes, must be new cast and framed againe, for the taking away of the blewishes and disgraces of it, even so man the Image of God being maimed and disgraced by sinne, for the putting away of those disgraces, and the repairing of his ruines and decays, must by death be dissolued into the earth, thence to be raised up againe perfect and without default.

*Vse 1.*

But what vse may wee make of all this? First it is a care that every one ought to haue to know they must die, and they cannot auoid it: the decree is gone out against them from the highest Court of Parliament, and that from the most highest: what contempt were it not to take notice of it? every one ought to labour to number his daies, and truly to know his mortality, the greatest as well as the meanest: the wisest as the simplest, for if any one, then  
all

all; and if any more then other, the greatest, for they are not the least, but rather the most subiect to this, as they challenge themselves to bee of the finest of the common mould, so they must know that they are not by that exempted from the common law of nature, and force of Gods decree, but as the finer the mettall, or the purer the matter of anie glasse, or earthen vessell, the more subiect it is to breaking, so they to mortality: And therefore both they, and all must labour for this spirituall Arithmeticke. *To number their dates, which is a religious meditation and sound consideration of their frailty and mortality.* A thing worthy euery mans best disposed thoughts and intentions: for seeing euery man must die, and hath a course to finish, which being finished, he must away, it is speciall wisdom to learne to know the length of his

D                      daies,

*Psal. 39. 4**Psal. 90. 12*

daies, as it were the length of his lease; for as he hath vsed himselfe in his farme, he shall enter at the expiration of his time vpon a better or a worse. *David* for his learning a Prophet, for his acceptance a man after Gods owne heart, for his authority a King, was then very studious in this knowledge, when after watching and fasting he besought God to be instructed in it. *Lord let me know mine end, and the measure of my daies what it is, let me know how long I haue to liue.* So *Moses* wise in all the wisdom of *Egypt* and *Israel*, accounted faithful in the house of God, prayed yet for this point of wisdom to be informed in it, as well himselfe as others. *Teach vs so to number our daies, that we may apply our hearts to wisdom, like carefull Schollers who breake their sleep, and forsake their meate, and are often in meditations when they beate*

beate vpon some serious subiect.

What thinke you it will profite a man, if by his skill in Arithmeticke he be able to deale with euery number, and to diuide the least fractions, and neuer to think of the numbring of his daies with the men of God, which are so few, and euill?

What will it profite him if by Geometry he be able to take the longitude of the most spacious prospects, and not bee able to measure that which the Prophet hath measured with his span? What will it auaille him if with the Astronomer he be able to obserue and know the motion of the heauens, and yet haue his heart so buried in the earth, that he cannot thinke of that which passeth away as swiftly as them? What profite if he be able with the Philosopher to search out the causes of many effects, and to know the causes of many chāges,

as of the ebbing and flowing of the Seas, the increasing, and waining of the moone, and the like, and be not able to know his own changes, and the causes of them?

Doubtlesse all this will profit him nothing, all his knowledge will be to little purpose in the end. Many men beate their heads about friuolous matters, some being more busie to know where Hell is (saith *Chrysostome*) then how to auoide the paines of it, others pleasing themselues in pelting and needlesse questions to seeme singular amongst men, neglecting this, and the like necessary things: but when they come to their departing, they shall finde they haue spunne a faire thread, and wearied themselves in vaine: euery one then, as *Daniel* searched and found out by the bookes of *Jeremiah* not onely the returne, but the time of the retourne of *Israel* to their  
owne

owne land, from their captiuitie; so by studie of the Scriptures ought they to search, and so may they come to know, the time of the returne from their exile on the earth, to their country in heauen; and though they cannot find the particular day or yeare, yet they shall finde it to be most certaine, and that which in short time shall be finished. And thus shall death when it commeth be lesse hurtfull, as a tempest before expected. Death is compared to the *Basiliske* which if she see before she is scene, there is some danger; but if a man first descrie the *Basiliske*, the serpent dieth, and then there is no feare: So if death be not scene and prouided for before hand, there is great danger, but if it be scene and prouided for, the danger is past before their death come?

Vse 2.

Secondly, must euery one die? and will no priuiledge protect  
D 3                      them?

<sup>m</sup> 1. Tim. 6. 7.

<sup>m</sup> Adhuc exitum prepararemur, multis enim nobis opus est viaticis, quoniam et multus est aestus, multa siccitas, multa solitudo. Non iam licet in diuersorio i. e. quiescere, non est quod ematur ab eo qui non hic omnia superseruit, audi certe quid dicant virgines: Mat. 25. ite potius ad vendentes, sed profectus non inuenerunt. Chrysostom. 51 ad pop. Aut.

them? nay, it is certaine that they can carry none of their priuiledges with them out of the world, as they brought them not into the world, <sup>m</sup> 1. Tim. 6. 7. *We brought nothing into the world, and it is certaine we can carry nothing out.* It is wisdom then in eucry one, to labour to be fitted for this passage. <sup>b</sup> *Let vs be prepared to this journey (as Chrysostome saith) for we haue needs of much provision, because there is much heate, much drought, much solitude; no In, no resting place, no place of abode: there is nought to be bought of him, who hath not take all things here. Heare what the Virgins say Mat. 25. Goe rather to them that sell: but going, they found not.* What ought wee then to do? we must not so labour for the things of this life, from which we must be taken, & which we must leaue behind vs; but for those which concerne a better life, and wee may carrie with

vs:



vs: not for those things which shall haue either *° finem tuum*, or *finem suum*; (as Bernard speakes,) an end of thee, if thou haue not an end of them; either shall they betaken from vs, as they were from *Iob*, or else we from them, as the rich man was from his substance and wealth: but for those things which we may carry with vs, and may either bring vs to, or adorne vs where we must be perpetually, and for euer. It were a very foolish part, and a sencelesse practise for strangers when they are in exile, or farre from their owne country, in a forraigne soile and dwelling, whence they are sure to be called either by their owne Prince, or cast out by the Prince of the country, to lay out all they are worth vpon some farme or Lordship there, neuer prouiding for that which they may carrie with them to their country, adorne them when

*° Finem tuum,  
aut finem suu.  
Bern.*

" 2, Cor. 5. 6

they come there, specially if the  
so imploying of themselves and  
their estate, be a meanes to keepe  
them from the enioying of the  
happinesse of their country; yea a  
cause that they shalbe cast into  
prison and plunged into misery:  
So it is but a madnesse for vs to  
imploy all our care, and spend all  
our time and endeouour for this  
life, & things for it and the body,  
vpon earthly & transitory things,  
things we found here, and must  
leauce here. " And beeing here  
from home, strangers in the bo-  
dy, absent from the Lord, and  
our owne land (as the Apostle  
speaketh) whence we know we  
shall be called, either by a natu-  
rall or a violent death, ordinary  
or extraordinary, taken away  
by God, or thrust out by the cru-  
eltie of men, neuer prouiding  
for that which must adorne vs  
there, or further our passage, yea  
procure our entrance: speci-  
ally

ally when such things , and the care for them , which was ioined with the neglect of so great things, euen of so great saluation, shall procure misery and punishment, where the other would procure mercy and happinesse : *here these things are left behind vs, those goe with vs; of these we shall giue an account, of them we shall reape a reward (as Chrysostome saith) : wee must therefore imitate strangers, who prouide for their departure, and store themselues with such things that are both portable and profitable, as may stead them in their passage and possession of their country: so must we prouide for spirituall things , store our selues with them, which we onely must carry with vs, and cannot be taken from vs , and shall be commodious to vs when we come to our country. Chrysostome saith ;* *Hei which is indued with vertue hath such a garment , which as*  
moaths

*\* Hic ista relinquuntur, illa uero nobiscum migrent, & istum quidem rationem dabitur, bonorum autem premia repetimus. Chrys. hom. 63. ad pop. At.*

*† Virtute indutus talem habet vestem quam non tantum timeat, uerum & mors ipsa ledere nequit, & merito, non enim haec animae uirtutes ex terra originem trahunt sed spiritus sunt fructus Christi. Hom. 47. ad pop. At.*

*Vos occidere  
quidem potestis  
at nocere non  
potestis, Inſt.  
Mart. Apol. 2.*

moaths cannot, so neither can death it selfe hurt, and not without cause; for these vertues of the mind, take not their beginning from the earth, but are fruites of the spirit. They will then be eternall riches, and we shall be eternall by them; and though death dissolue body and soule, and destroy our present being in this life, yet as *Iustin Martyr* spake for himselfe and others, to their persecutors; *You may kill vs, but yee cannot hurt vs.* So death may kill vs, but it cannot hurt vs, while it comes thus expected and provided for, it may bee to our great commodity and aduantage.

*And now I will come to the third point.*

*Doctrine 3.*

**A**N immature and vntimely death, for a man to be taken away before hee come to the full period of his life, that in the course of nature, and the eie of reason

reason hee might attaine to, is a thing that may betide good men, and not be a curse to them. Here *the good man perisheth*, is vntimely taken away. And this is the same that is in *Esay*, <sup>a</sup> *The righteous perisheth, the mercifull man is taken away, namely vntimely*: for if they died in a full age, it were not blame worthy for a man not to consider it in his heart. So of *Ieroboams* sonne. <sup>b</sup> *He onely of Ieroboams house shall come to the graue, because in him is found some goodnesse, towards the Lord God of Israell in the house of Ieroboam*. The Preacher teacheth vs this, *Though a sinner doe euill a hundred times, and God prolong his daies, yet I know it shall bee well with him that feares the Lord, and doe reuerence before him*; that is, though God doe not prolong their daies.

<sup>a</sup> *Esay 57.1.*

<sup>b</sup> *1. Kings 14. 13.*

<sup>c</sup> *Ecclesi. 8. 12.*

Now this truth is confirmed vnto vs by two arguments, the one drawne from the malice of the

the

*Reason 1.*

the wicked against the godly, the other from the mercie of God to the godly.

For the first, the wicked through their malice seeke by all meanes to cut off the godly, because their wickednesse and sinfull life is reprooued by their godly conuersation, neither can they follow their sinnes so freely as they would, nor so quietly without detection or checke. The Apostle saith, *Caine* slew and cut off *Abel*, and wherefore slew he him? because <sup>d</sup>his owne works were euill, and his brothers good. As the Patriarches sold *Ioseph*, and sent him out of the house of his father, because hee was a meanes they were <sup>e</sup>checked for their euill sayings. This is that we haue in the booke of Wisedome, <sup>f</sup>*Therefore let vs defraud the righteous, for hee is not for our profit, and he is contrary to our doings. Hee checketh vs for offending against the Law, and*  
bla-

<sup>d</sup> 1. Iohn 3. 12.<sup>e</sup> Genes. 27. 2.<sup>f</sup> Wis. 2. 12.

blameth vs as transgressors of discipline, verse 14. He is made to re-  
prooue our thoughts, it greeneth vs  
also to looke vpon him, for his life is  
not like other mens, his waies are of  
another fashion, verse 20. Let vs  
condemne him vnto a shamefull  
death, for he shall be preserued, as  
himselfe saith. But all this is not  
against them, but as Ioseph said of  
his brothers enuie, *When you  
thought euill against me, God tur-  
ned it to good.* So when they thinke  
and doe euill against them, God  
disposeth it to good through his  
mercy, and that partly to their bo-  
dies, partly to their soules for  
their bodies.

*2 Gencl. 50. 20*

Because in the goodnesse he af-  
fecteth them withall, he taketh  
them from the euill and plagues  
to come. As Lot out of Sodome,  
*The Lord being mercifull vnto  
him, the men brought him forth and  
set him without the Citie.* So them  
out of the world, and as *Huldah*  
the

*Reason 3.*

*2 Gencl. 19. 16*

*\* Hoc ipsum  
quod mortales  
sunt homines  
corpore, ad mi-  
sericordiam dei  
patris pertinere  
arbitratus est,  
me semper bu-  
ius vite mise-  
reantur. Aug.  
de Cuit. 19.  
cap. 10.*

*Reason 3.*

the Prophetesse sent *Iosiah* vword by his messengers and from the Lord, *Behold, I will gather thee to thy fathers, and thou shalt be put in to the grave, in peace, and thine eyes shall not see all the euill which I will bring vpon this place.* *Plotinus* the Philosopher as *Austin* hath it, *De ciuitate dei*, saw this in part, *This verie thinge that men are bodily mortall, hee thought it an appurtenance to the mercy of God the Father, lest they should alwaies bee tied to the misery of this life.* It is no lesse mercy to bee taken sooner away, that they may see and suffer lesse misery, which the length of their daies would effect.

Now his mercy appears to- wards their soules, because they are by this meanes freed, either from hauing their soules griued with the sinnes of other, or from grieuing God with their owne sinnes, which are no small benefits. For being led by the same spirit



spirit that *Lot* was, they cannot choose but be vexed as hee was with the vncleane conuersation of the vicked. For it cannot be but as in the Prouerbs. *A wicked man is an abomination to the iust, as he that is vpright in his waies is a-bomination to the wicked.* Again they being indued vvith a true filiall feare, they grieue to offend so gracious a father, vvhich they cannot but doe vvhiles they are here, but after this life shall be freed from it. *Austine* reporteth that *Cyprian* vsed to comfort his friendes in dying vvith this; *Death is not onely not vnprofitable to the faithfull; but it is also found to be profitable, because it taketh a man out of the danger of sinning and puts him in security of not sinning.* The sooner they are freed from these, the greater blessing and benefit.

*Ob.* Wee find in the fift commandement long life promised

1. *Peu. 2. 7.*

Prouerbs 29,  
27.

*Non solum fidelibus non in-  
utilis est mors  
verum etiam  
vtilis reperitur  
quoniam pec-  
candi periculis  
hominem sub-  
trahit, & in  
non peccandi  
securitatem  
constituit. Aug.  
de grad. sanct.  
lib. 1. ca. 14.*

*Obiection.*

as a blessing to an obedient and good sonne, feasting God and honouring his parents, to haue these daies shortned, is it not, seemeth it not to be a curse?

*Solution.*

*Sol.* Whatsoever it seemeth, yet it is not. It is answered by some, that the blessing there promised, was a blessing peculiar and speciall for the Iewes, for the Land of *Canaan* being the land of promise, and a speciall pledge of Gods fauour to liue long in it, was a speciall testimony of Gods loue. For to be in it, though dead, was specially respected of the Fathers, as we see by *Iacob* and *Ioseph*. But these restraine this promise, and Gods bounty too much. Neither is there any reason that it being annexed to a morall precept and written in the Law, should not be generall and perpetuall, yea the Apostle writing vnto the Ephesians, doth so make it, where he seemeth, also to expound

pound it. "That it may be well with thee, and that thou maist live long on earth. Wherein he sheweth, that it is not absolutely a blessing, but so long as a man was well on earth; noting it else no blessing to live, but rather a favour to be taken away from the euill to come. Say the father promise his sonne a large lease in some rich place, but very vnhealthfull, for his obedience and seruice; and after take him thence, and in a richer soile, and onely healthful aire, giue him a fee simple of such a thing as for fruitfulness and pleasantness, farre surpassing the other, hath he not dealt faithfully and fatherly with him? Chrysostome vseth this similitude, I confesse to a different purpose, but yet it fitteth our point, ° If thou shouldst come to a merchant, and of two stones laid before thee, the one false, the other right pretious, and very dearly purchasable, & laying downe the price

E

of

Ephe 1.6.  
° Si ad aliquem  
profectus mer-  
catorem duo-  
bus propositis  
lapidibus hoc  
quidem falso,  
hoc autem pre-  
tioso, & diui-  
tiarum multum  
trahente, illius  
parui pretium  
deponens mag-  
num accepit.  
ses, nunquid il-  
lum incusasses?  
nequaquam  
se deptius fuis-  
ses admiratus.  
Itidem & nunc  
propositæ sunt  
duæ vitæ, tem-  
poralis & eter-  
na, ipsas au-  
tem venundat.  
Deus. Sed hæc  
nobis non illam  
vedit, quid in-  
cipiendum instar  
puerorum iustis-  
simur quod pretiosum  
acceperimus.  
Chrys. hom. 38.  
ad pop. Ant.

of the lesser, shouldest get the greater, wouldst thou accuse him? No verily but wouldst rather admire him? In like manner now there are two lines proposed to vs, viz. a temporal, and an eternall: both these God sets to sale, but he sels vs the eternall, not the temporal. Why like silly children are we sad, because we haue receiued the best? By these we may well perceiue that this is neither crossing to Gods promise, nor a curse to the godlies person. I now come to the vse of this point.

*Vse 1.*

Here is comfort ouer those that are departed, when any man shall see his friend taken away by an vntimely death, nothing, hath befallen him but that which hath done, may doe, and doth often betide good men, respected and beloued of God. In respect of the common iudgement of men, when the sergeant death arresteth a man ( before he hath as it seemeth runne the hower glasse o.  
his

his life , which nature might afford) they deeme it like the Prophet *Abijah* that met with *Ieroboams* wife, and told her, that he was sent with heauy tidings , and namely with that specially, viz. *Thy child shall die.* So these iudge it heauy tidings , to heare that their friends are like apples, pulled before they be ripe , but in this sorrow here is sweetnesse, the best are subiect to it , and it is no extraordinary thing to them. Againe though as grapes , they be gathered before they be ripe, and as lambes slaine before they bee growne, yet they haue this benefit before those that grow longer, and liue more yeeres , they are freed from the violence of the wine presse , that others fall into, and scape many stormes that others liue to tast of. To say nothing of the good they haue gained, of the glory they haue obtained , though they haue lost

Pr. King. 14 6.  
12.

*Si aliqua ami-  
fisti vite gau-  
dia, negotia  
est, aliquid a-  
mittere ut ma-  
iora lucreris.  
Tertul. lib ad  
Martyr.*

much they haue gained more. As *Tertullian* comforteth the martyrs, ¶ *If thou hast lost any of the ioyes of this life, it is trading to loose some lesser matter, that thou maist gaine greater.* They haue made a most gainesfull traffique, and happy change, they haue lost shadowes, and gained substances, they haue parted with lead and found gold, they haue lost earthly things, and possesse heauenly, and are made very rich in a short time, yea obtained that in a very short time, which many labour for twice or thrice as long, before they can obtaine it. None would grieue to see his friend come sooner then ordinary, more speedily then vsually others doe to riches and honours, to see his friend or child outstrip others, euen many thousands, and obtaine wealth and dignity in their youth, which others obtaine not till they be welstrucken in age, and hoarcheaded;

nay

may instead of grieuing, they ioy much in it: Much more is here cause, when they haue obtained so speedily such a measure of spirituall riches, and such height of heauenly glory in so short a time.

Vse 2.

2. Here is instruction for euery good man, that when death shall come for him, as it may sceme vntimely, before the thred of his life be halfe spun out, he must bee informed to entertaine it kindly, as *Lot* did the Angels, who came to fetch him out of *Sodom*: for though he bee pulled from his seate, which was to him as the plaine of *Sodom* seemed to *Lot*, as a pleasant Paradise, yet shall he finde with *Lot*, hee is taken away from the iudgements to come: howsoeuer he bee taken away, either by the malice of the wicked or by the mercie of God, and that hee is seperated from the sinnes of the world, which grieued his soule, yea from

Quid aliud in  
 mundo quam  
 pugna aduersus  
 diabolum quo-  
 tidie geritur,  
 quam aduersus  
 iacula & tela  
 conſpectationi-  
 bus affiduis di-  
 micatur. Cum  
 auaritia nobis,  
 cum impudici-  
 tia, cum ira,  
 cum ambitio-  
 ne congreſſio  
 eſt. Cum carna-  
 libus ritibus, cum  
 illecebris ſecu-  
 laribus affidua  
 & moleſta lu-  
 ſtatio eſt, obſeſ-  
 ſa mens homi-  
 nis eſt & undi-  
 que diaboli in-  
 feſtatione cal-  
 lata, vix occur-  
 rit ſingulis, vix  
 reſiſtit. Si au-  
 ritia proſtrata  
 eſt, exurgit libi-  
 do. Si libido  
 compreſſa eſt,  
 ſuccedit ambi-

ſinning himſelfe, and his owne  
 finnes, which grieued the Lord,  
 euen his ſo gracious and kind fa-  
 ther. For while he is in this world,  
 hee cannot but finne, hauing ſo  
 much meanes to draw him to it,  
 as Cyprian ſaith in his booke of  
 mortality, *What doe we elſe in the  
 world but fight a combat with Sa-  
 tan, then with daily conflicts in-  
 counter his darts and weapons, wee  
 muſt grapple with couetouſneſſe,  
 wantonneſſe, with anger and ambi-  
 tion, wee haue a daily and tedious  
 combate with the corruptions of the  
 fleſh, and inticements of the world.  
 The mind of man is beſieged and be-  
 ſet on all ſides with annoyances from  
 Sathan, ſo that it is not able to re-  
 ſiſt or withſtand euery one. If coue-  
 touſneſſe be overcome of vs ſome euil  
 affection will aſſaile vs; if that euill  
 affection be ſtrangled, vaine glory  
 will aſſiſt vs, if vaine glory be de-  
 ſpiſed wrath will inſenſe vs; if wrath  
 bee pacified, then pride will puffe vs  
 up,*



up, drunkenesse will prouoke vs,  
 enny will breake concord, heate will  
 interrupt friendship. Thou shalt be  
 forced to curse, which the law of God  
 forbiddeth. Thou shalt be constrained  
 to sweare, which is not lawfull.  
 The soule suffereth so many persecu-  
 tions daily, the heart is pressed with  
 so many dangers, and doth it delight  
 still to abide amongst the swords of  
 Sathan, and not rather desire by the  
 meanes of a speedy death to hasten to  
 Christ. When he shall then be pul-  
 led from this euill, and brought  
 to this good, to enioy sooner the  
 presence of God, and the lambe,  
 yea as a Bride to his beloued  
 Bridegroom, that that which the  
 bride desired that he would come,  
 that shee might haue his presence,  
 hee inioies before his generall  
 comming, preuenting as it were  
 his comming by his going to him  
 by the meanes of this immature  
 death.

Now how should that but be a

E 4

wel-

tio: Si ambitio  
 contempta est,  
 ira exasperat,  
 inflat superbia  
 uolentia in-  
 iurat, inuidia  
 concordiam  
 rumpit, amici-  
 tiam zelus ab-  
 scindit. Cogitis  
 maledicere,  
 quod diuina lex  
 prohibet. Com-  
 pelleris iurare,  
 quod non licet.  
 Tot persecutio-  
 nes animus quo-  
 tidie patitur,  
 tot periculis pe-  
 ctus urgetur. &  
 delectat inter  
 diaboli gladios  
 diuolare? cum  
 magis concupis-  
 ce<sup>re</sup> dum sit &  
 op<sup>erandum</sup> &  
 ad Christum  
 subueniente ve-  
 lociter morte  
 properare. Cyp<sup>ri</sup>.  
 lb de mort l.  
 Reu. 22. 17.

welcome guest, how but a choice blessing, which as a gentle guide leadeth him to his Christ, carrieth his soule to hir beloued husband. This was the resolution of *Ambrose*, who neither loathed life, nor feared to dye, because, saith hee, we haue a good Lord to goe to. This was the faith of *Simeon* who ha- uing Christ, praied to depart in peace. This was *Saint Pauls* gain when he said, *to die is to mee ad- uantage*. because this passage was a dissolution, and this dissolution was to be from the body, and this his being from the body was to be with Christ, though it came vn- timely. Thus may and ought eue- ry good man to resolue with *Ambrose*, to pray with *Simeon*, to tri- umph with *Paul*, when he shall be carried swiftly from the Coast of his banishment towards his owne country, not with the wind onely against the tide, not with the tide against the winde, but both with

with winde and tide to the ha-  
uen of happinesse, to the Heauen  
of blessednesse, where he shall en-  
enjoy the presence of God, and  
the Lamb, *in whose presence is ful-  
nesse of ioy, and at whose right hand  
there are pleasures for evermore.*

Psal. 16. 11

Thus much out of me Text fit-  
ting the present occasion.

**A**Nd now (Honourable and  
Abeloued) I know you expect  
some discourse of me, and from  
me, of the life and death of this  
truely honorable Lord. I professe  
first to you, that I haue often  
griued at the licentiousnesse of  
many of my brethren in this kind  
whereby they haue beene very  
offensiue, and made themselves  
euill thought of, and those they  
commended neuer the better, but  
haue giuen the occasion that the  
hearers who knew the deceased  
better then themselves, haue ra-  
ked into their liues, and ripped

vp their former carriage, to their great disgrace, and laid open that which happily would haue beene kept secret, if this occasion had not drawne it out.

But yet herein me thinks I saw the ouer-ruling hand of the most wise God, ordering mens sinnes and infirmities to make good his owne word; *The name of the wicked shall rot.* So that as *Austin* speaketh, *In this that they did against the will of God, is his will fulfilled by them.* But yet I haue euer iudged it most fitting to speake somewhat liberally, so it might be done warrantably, of publike persons, and eminent men, deseruing well, *Spe vel re*, of the Church and common wealth, that they may be brought to see their losse, and they made sensible of the hand of God, in depriuing them of such notable meanes of their good, and worthy instruments of their peace and prosperity,

• Prou. 10. 7

*Hoc ipso quod  
contra volunta-  
tem Dei fece-  
runt, de ipsis  
facta est volun-  
tas eius. Aug.  
Enchyr. ad  
Laurent. c. 166.*

ritie, as of his kingdome and glory.

Thus iudging, I will so practise in the present, by your patience, to speake a few things of this deceased honourable person; the most hopefull Gentleman, of a subiect, for the common good of the Church and common wealth (if my loue deceiue me not) that many ages haue afforded vs, of what ranke and condition soeuer they were: I say a few words of his life and death, by your patience, that when wee see his worth, we may conceiue of our owne losse, and be assured of his gaine; and so in sorrowing for our selues, yet we may reioice ouer him. In speaking of whom, I feare, as *Chrysostome* did when he fell occasionally into the commendations of *Saint Paul*; "Lest my speech should rather blemish and diminish the praise of so great a personage, then any waies adorne it :

"*Ne tanti viri  
laudes oratione  
mea elenarem  
magis quam  
exornarem.*  
*Chrys. de sacer.  
lib. 4.*

*Ber sup. cant.  
ser. 34*

I will doe what I can, and if I satisfie not mens expectations, as *Bernard* in another case, *Culpsur sane ingenium, non voluntas*: Blame my wit, and not my will.

But why hold I you thus in suspense? I will passe by the birth of this honourable person, and his progenitours, though it be worth the esteeme to be borne of those that are truly worthy and antiently noble, and to descend from their loines. Yet it is more properly anothers, then his commendations, and is common to those who haue nothing commendable in them, nor haue any profit by it, no more then a channell or riuer that floweth from a pure and wholesome spring, if it be corrupt and defiled, whereof the world hath too many, who are not so much honoured by their noble auncesters, as they dishonour them and their stocke.

\* *Saluian. ad  
eccles. cathol.  
lib. 2.*

\* *Dignitas in indigno ornamentum*

*in*

in Luto, saith Saluian; Honour  
in an vnhonourable man, is like  
an ornament in the dirt, as well  
in the dunghill more defiled then  
it can adorne. As for grieffe, that  
in this age of the world it may be  
spoken to many, which Nazian-  
zene reports was sometime spo-  
ken to a Noble man dispising an-  
other that was come of meane  
parentage, and boasting of his  
owne nobilitie: *⁊ Mihi inquit pro-  
bro genus meum est, tu autem ge-  
neri tuo. My parentage is a re-  
proach to me, but thou art a re-  
proach to thy parentage.* This ho-  
norable Lord as a thankfull man  
for honour receiued, retourned  
honour to his auncestours, and  
that with aduantage, being no  
lesse honourable to them, then  
they were to him: I know they  
will acknowledge and subscribe  
to this with much ioy and com-  
fort.

I will omit to speake of his e-  
ducation

*⁊ Nazian in no-  
bilem male mo-  
rat.*

<sup>a</sup> Hieron. epist.  
9. ad Salu.

<sup>a</sup> Magis intolerabilis & cum  
maiori formi  
dine. Chrys. de  
sacerd. lib. 1

<sup>b</sup> Gratia ordi  
nat quas dona  
uit creatio.  
Bern. tract. de  
gra. & lib.  
Arbit.

ducation and bringing vp, which is the honour of his parents, ha-  
uing beene so religious and truly  
Christian as it was. <sup>2</sup> *Non est parui  
apud deum meriti bene filios educa-  
re.* So Hierome; *It is a thing of no  
small account with God, for men to  
bring vp their children well, and in  
the feare of God, especially men  
Children, which as Chrysostome  
saith, is* <sup>2</sup> *A greater burden, and  
more full of teares and cares.*

I will not stand vpon his natu-  
rall parts of wit, memory, sweet-  
nesse of nature, hability of body,  
all which were in him excellent,  
but they are common to many  
others, yet in this different, name-  
ly in the well vsing and applying  
of them. *A good wit (saith one)  
unsanctified, is a pray for the Di-  
uell;* so I may say of the rest: but  
when it is true of them which  
Bernard saith. <sup>b</sup> *Grace doth order  
aright that which Creation hath  
giuen.* Then are they honourable  
and



and commendable indeede. Such were they in this honorable person truly sanctified, and religiously applied to all good, as shall appeare by that which followeth.

For his learning, I must leaue it to others to speake, that had occasion to conferre with him and conuerse with him in that course, I meane for humane knowledge of tongues and Arts, and the like, I know many both strangers and Englishmen speake admirably of him. As some out of certaine knowledge testifie of him, that he had attained foure languages very sufficiently. The *Greeke, Latin, Italian, and French*, being able to reade Greeke authors, and to make vse of them in their owne language. Speaking Latine well and writing a pure and graue stile, so also he was able to conferre with any stranger readily and laudably in the Italian

an

an and French, as men of best iudgement haue thought, able also to vnderstand the Authors he read in the Spanish tongue. So for his knowledge in the Arts, specially in Philosophy, and the Mathematickes, some who are Masters of these Arts, and others of note, witnesse with them, that his skill as well in the practike part as contemplatiue, was of that degree towards perfection, as that he was not onely to haue beene accounted excellent, in respect hee was a Gentleman of noble ranke and place; but that he might iustly be paraleld with most of the best that were renowned in the onely professing of the same: For his knowledge in the Theorique of the art Military and Nauigation, he had made so good a progresse therein, as some who vnderstand those Arts well doe witnesse, he wanted nothing but the practise to a great perfection.

fection in them both. For his vnderstanding in heavenly knowledge, and the misteries of saluation, as his desire was very feruent to it, so was his successe very prosperous and happie in it. For he had attained that measure, that I neuer knew in any of that ranke soeuer of his yeeres, (that did not intend to make it their profession) I haue conferred with him many and many times; I neuer knew the question come in our way, which he was not able suddenly and vnderstandingly to speake vnto.

But to come to the best, and that which is most comfortable, as touching him, and may more make vs to bewaile our losse; This desire of knowledge was not as *Bernard* notes of some, who desired to know, *For that end onely they might know*; which is, *Turpis curiositas* (saith the Father a filthy curiosity. Nor as o-

F

thers

*Et sine tunc  
tum ut scirent.  
Bern. serm. super  
Cant. 36.*

¶ *Horum omnium soli ultimi duo non inueniuntur in abusione scientie quippe qui ad hoc volunt intelligere ut benefaciant.*

thers who desired it, *ut sicutur ipsi*; that they might be known, which is, *turpis vanitas*, foule vanity: Nor as others, *ut scientiam suam vendant*; that they may make sale of their knowledge, which is *turpis questus* filib; lucre: But it was as he speaketh; others desired knowledge, *ut ediscerent* that they might profit others, which was *charitas*, charity, and as others, *ut edificarentur*, that they might be edified, & *prudencia est*, and it is wisdom. ¶ Of all these onely, the two last are found free from the abuse of knowledge, as who would therefore understand, that they might doe good. These two last are not the abuses of knowledge, because they desire to know well, that they may do well: such I assure you was the desire of knowledge in this honorable person, which I manifest thus vnto you.

The grace of saluation, that is: this sauing knowledge by the Gospell

Gospell, teaching not for the speculation, but the practise of it, it being like the voice that had *Lazarus* arise, and made him able to rise out of his graue, and to walke and worke. I say it teacheth three lessons, & enables them that truly apprehend it, to worke three maine things. *Sobriety, Iustice, Piety.* The grace of God that bringeth saluation vnto all men hath appeared, and teacheth vs that we should liue soberly, and righteously, & godly in this present world. How well this noble worthy had both learned, and was enabled by the grace of saluation to practise these three, I will manifest to you in few words: of the first two more briefly; of the latter more largely.

For his sobriety, he was a wonderfull, sober, and chaste man in his life; nay his lips not heard to vtter any vnchaste, nay scarcely vnseemly speech, as many report of him, with whom happily he would haue

<sup>c</sup>Tit. 2.11, 12.

haue spoken more liberally, and opened himself more freely, then with me : which was the more commendable in him, because he was as *Hierome* speaketh, *in lubrica aetate, in a slippery age*, in the flower of his youth; but yet more because he liued *in lubrico loco, in a slippery place*, the Court; most of all, because he had bin a traoueller in those places where are scholes of vncleanenesse, whence few euer retorne such as they went out, but of good and chaste, retorne vnchaste, being vnchaste when they went out, they are seuenfold more defiled then before. So was it not with him, but like fishes which retaine their fresh tast, though they liue in salt waters; so in an vnchaste age, in vnchaste places, he euer kept his chastity, yea he grew in the loue of chastity; and hatred of all vncleannes.

And no maruell, for he tooke the way to it; he auoided the occasions

casions, he spent not his time in courting of yong Ladies, and amorously beholding beautifull women, the bellowes of lust, and baites of vncleanenesse, of whom Saint *Augustine* speaketh thus. *To see them, hurt the heart, to heare them, inflames the minde, to touch them stirres up the flesh, and last of all, al what soeuer is donewith women (which are not their lawfull wiues) is a snare to that man that dealeth with them.* But this chaste spouse esteemed his bookes aboue theit beauty, and in stead of daliance with them, his delight was in men of parts and learning, for arts and Arms. But besides this, as a speciall meanes of chastity, he was temperate in feeding and rare in feasting, and frequent in fasting (of which, when I come to his religion.) He was moreouer a greatt auoider of idlenesse and sleepe, the two nurses of vncleanenesse; with his will he ordi-

*¶ Videre illas  
obest cordi, au-  
dire illas in-  
flamat ani-  
mam, tangere  
illas stimulat  
carnem: omne  
deniq; quod  
cum feminis  
agitur, laqueus  
est homini cum  
illis cōuersanti.  
Aug de cibab.  
cler. & mulier.*

narily neuer slept aboue fixe houres, and when he lay awake, sought to exclud al euil thoughts with meditation vpon some heauenly things, as I shall tell you when I come to his piety.

For his iustice, he had no publike place to shew himselfe in, he was but comming vp on the stage and God called him away, and suffered him not to manifest what he had gotten by his carefull fitting himselfe for such a place: for his priuate carriage, I haue not heard, but that he dealt honorably and honestly with euery man that he had to do with; that great and honorable care he had that his fathers debts, which were very great by his manifold both priuate and publike occasions, & some few of his owne (which I am enformed to be no great matter) establishing power in his honorable mother and executresse, to sell all, or any part of the land,

pre-

He attended  
vpon the Lady  
Electresse 10  
yeers or there  
abouts.



presently and speedily to pay and discharge all: and when the gentlemen who drew the conueiance demanded of him, if he approued of that he appointed to be done, and confirmed to that purpose; he answered, *Yes with all my heart, for my honour and my honesty are my neereſt heires.* If any thinke that to impeach his iuſtice, that he left not the land to the heire male, to vphold the house, I muſt tell them that in iuſtice, the paying of iuſt debts ought to be preferred before vpholding of houſes, & will giue more comfort at the laſt: yea there can bee no true comfort without care of this: and the taſſe being cut off as I am enformed (by his father) in this honorable reſpect, to pay euery man his owne, his ſiſters were neerer to him then his coſen german, both by the law of God and nature, who being honorable Ladies, profeſſors of Religion, as it li-

eth in their power, and the world lookes for it from them: so if they leaue no children to inherit, no doubt, they will haue an honorable care to vphold the house, and the name which I thinke will be much to their honor.

And now honourable and be-  
loued, I come to the third branch,  
and the third effect of this sauing  
knowledge, his godlines and relig-  
ion, of whom I may say as *Salui-*  
*an* saith of one, *That he was no-*  
*ble in that faith which alwaies in al*  
*addressings, is an ornament because*  
*without this faith, ther is nothing so*  
*specious that can garnish and beau-*  
*tifie.*

This, this is the Temple that  
sanctifies the gold, this is the Al-  
tar that sanctifies the offering, by  
this the sobriety and iustice  
(which in an heathen or ciuill mā  
without this, are but glistering  
sins, as *Augustin* calls them) in him  
very glorious vertues. For this

*Et fide no-*  
*bis que omni-*  
*bis se per or-*  
*natibus orna-*  
*mento est, quia*  
*sine hac nihil*  
*tam ornatum*  
*est, quod ornare*  
*possit. Salu.*

*apud 1. 10.*

in general such was his piety, that not I onely, but many others, better able to iudge then my selfe, wil affirme with me, that we knew not any of what ranke soeuer, in whom we discerned more, nay so feruent a desire, of sauing knowledge, so constant a resolution to practise all knowne good duties, so great tenderesse of conscience, and feare to offend God in the least thing which hee knew to be sinne. How and whereby we discerned this, I will discouer to you in particular, which when you haue heard, I doubt not but you will iudge, that wee conceited not things amisse, but as they were.

Wee discerned this, and it did discouer it selfe vnto vs two waies, by his priuate and publike exercises of pietie, which were such, as I say not, were rarely found in a young man, more rarely in a noble man, most rarely in a  
young

young noble man; but such they were, as are rarely found in such measure in any man of what age and condition soever he be. I will first speake of his priuate course, and tell you how hee spent one day, and in like manner he spent all the daies of the yeare.

His priuate exercise and course of pietie was on this sort; hee vsually rose euery morning about 4. or 5. of the clocke, not willingly sleeping about sixe houres: as soone as euer he was thorowly awake, hee indououred religiously to set his heart in order, and to prepare it for goodnesse all the day after; offering the first frutes of the day and of his thoughts vnto God. Thus having tuned his best instrument, his heart, in the next place hee read a Chapter of the holy Scripture; that done he went to prayers with his seruants in his chamber, after this hee read some diuine treatise to increase

his

his knowledge in spiritual things, and this for the greater part of an hower: he had of latter times read ouer in this course *Caluins Institutions*, and was at the time of his sickenesse reading the workes of a reuerend man now liuing, one *M. Rogers*. And all this he did besides that which was performed with all the family, with whom he ioined in the order his honorable father left in the family namely, reading of the *Psalmes*, and a chapter, together with prayer, according to the order of our Church, before dinner and supper, and singing of a *Psalm* and prayer after supper.

But to returne to his morning businesse, after hee had bestowed the former time in the manner aforesaid, he withdrew himselfe to his closet, and after his owne priuat prayer, disposed himselfe to some serious study (if some speciall businesse interrupted not his course)

course for the space of 3. or 4. howers; after which time, he addressed himselfe, if hee had time before dinner, to dispatch businesse, if any there were required of him, or to conuerse and conferre with his friends, to better them, or be bettered by them, or to ride his great horse, or walke abroad. But why place I these with his religion? because hereby he kept himselfe from idlenesse, and gaue no way to the temptations of Satan, knowing wel that the flies settle vpon the sweetest perfumes when they are colde, and corrupt them-

Soone after dinner, if he had the opportunity, hee ordinarily withdrew himselfe for a while to the meditating vpon some Sermons which he had lately heard, for which vse, hee retained some 5. or 6. in his minde. Hee would not faile though hee was disappointed of that opportunitie, to medi-

meditate vpon them before hee slept, yea many times traueilling by land or water, he performed this duty, and then would desire his companions to forbear talk, *they might thinke a while* hee did ordinarily meditate and call to minde foure or fve in a day. The rest of his afternoone hee gaue to businesse as the occasions were, and to study Histories, and to get instructions from them who were skilfull in the discipline of Warre, or in the Mathematickes and Nauagation, wherein some report hee had made great successe for his age and time.

After supper, he betooke himselfe to praier with his seruants, and that which is markeable aboue many other things, after praiers with them, he withdrew himselfe from his seruants and friends, and there in a booke which he kept for the account of his

\* I haue  
knowne a  
great light of  
our Church  
(who now  
rests in peace)  
vse the same  
practice.

his life, he set downe what he had done all that day, how he had either offended or done good, and how he was tempted, and withstood them, and according to his account, he humbled himselfe; and such was his wisdom, that such temptations (as I suppose) as were not fit to come to any mans view but his owne, and his Gods, hee writ in a peculiar Character knowne to none. After this, giuing himselfe to his rest, as rising he had care to shut out euill by possessing his heart with good thoughts, and the reading of the holy scripture; so had he care to shut vp his heart against such things: one of his Chamber, as he was laying him to rest, \* reading a Chapter or two of the sacred word of God. And this was not taken vp for a fit, and as a noueltie, but he continued it for the space of foure yeeres last past, as some informe me, that is, from

*Iannary*



January 1609. to the 15. of February 1613. the day when hee rooke his bed, some 12. daies before his death.

And now honourable and beloued, for his publike exercises, which you may well thinke were carefully and conscionably performed. For he that had such care to approue himselfe to God in priuate, had no lesse care to approue himselfe both to God and man in publike. This appeareth in his religious vse of the time and meanes of Gods worship and his owne edification & saluation.

He was a most religious obseruer of the Sabbath, in publike and priuate duties, professing to affect the publike meanes (if hee were where he could enioy them) before all priuate, though they were differently performed, and had resolved, though he entertained an houshold Chaplaine, yet euer to frequent the publike  
all am

assemblies vpon the Sabbath day. A thing worthy the noting, so the reproofe of many of his owne, as of inferior ranke, who so much neglect the publike assemblies. And for his present practise, he did not misse ordinarily twice a day to heare the word publicly; no not when he was a Courtier: yea he hath ridden 4. miles to the publike worship of God, when he could not enioy it neerer. After he had heard, he vsually withdrew himselfe from company before dinner; if hee were so fitted for circumstances, that hee might for the space of halfe an hower meditate vpon what he had heard, or for some other priuate meditations. After the afternoones publike exercise (two of his seruants hauing written, his memory being such as it exceeded often times al their writings) he repeated with his seruants before supper both the  
Sermons

Sermons, and writ them downe in his night-booke, and after all this hee prayed with them, wherein he had a great gift. And that which helped him the better to keepe the Sabbath, hee was constantly accustomed vpon Saturday at night, besides his account for the day, to call himselfe to a strict account how he had spent the whole weeke, that according as he found his estate, he might better fit himselfe to sanctifie the Sabbath following. In the morning hee repeated to his seruants as he was making ready, those sermons which hee had heard the Sabbath before. Note this, not out of time, though somewhat out of place, that a most inward familiar of his hath, since the deliuey of this acquainted me with: that as vpon the Saturday he tooke a view of all the weeke, so vpon the month Saturday, he tooke a view of all the

G

former

former moneth , to see how hee had bettered, as one weeke more then another , so one moneth more then another , how he had added and got more grace and strength of pietie.

In the hearing of the word, he was one of the most attentue, and reuerend hearers that euer I obserued , or mine eyes haue seene, that haue seene many thousands; for he well knew that hee was before God , and that hee heard not the words of man, but God: and as we'll did he acknowledge , that it is but the errour of great men to thinke they haue a priuiledge to be lesse reuerent and regardtull in hearing , then the meanest in the congregation: yea he knew that Kings Scepters are as much inferiour to Christs Scepter, as he that beares it is inferiour to Kings, therefore when he came to heare , hee willingly laid downe his honour at Christ his feet.

For

For the Sacrament, he receiued it constantly (if by any conuenience he could ) euery first Sunday of the moneth, and to fit himselfe to feast at Christs table, he fasted the Saturday before (besides many other times when he humbled himselfe) spending the day in prayer, with meditation, and examination of himselfe and his estate, how it was with him since his last receiuing, neuer comming out of his study (vnlesse very importunate occasions pressed him) til towards supper time, nor meddling with any businesse that day. On the Sunday morning, besides his ordinary preparations, he read the 1. to the *Corinth.* 11. where the institution of the Supper is set downe. And for the space of an hower, he read with his seruants that should communicate with him, a little treatise that is in print, teaching men how to be prepared for

\*Note, that he was so free from ostentation in all these, that he admitted no man either to pray with him or to repeat the Sermons with him but his seruants, & his one friend he so deerly esteemed, (Sr. Ed. Harwood) neither did he admit him, but after a great time of acquaintāce, and him only did hee acquaint with these priuat and secret holy duties, saue but when for his better informing, he had conferēce with some learned Ministers.

*<sup>b</sup> Si quis ex Nobilibus conuerſi ad Deum cœperit, statim honorem Nobilitatis amittit. O quantus in Christiano populo honor Christi est, ubi religio ignobilem facit. Salu. lib. 4. de Gub. Dei.*

worthy receiuing. Thus carefull was this worthy to befitly prepared for his Sauours supper, that he might bee a worthy receiuer. \* And all this pietie and godlinesse did this noble heart practise in this age (to speake no more particularly, you may if you please, apply it to other particulars) in this age I say, which is such as *Saluian* complained his times were, that is, wherein, *h* *If any of the Nobles beganne to be conuerted vnto God, straight way hee lost the honor of his nobility: O how great is the honour of Christ among Christians, where religion makes men ignoble!* This is for Atheists or Papists, it is enough and too much for them, to scorne men for religion: how impious a thing is it for Christians to contemne men for the religion of Christ?

As Hierome to some, <sup>i</sup>Thou which callest thy selfe a Christian, lay down the weapons of the Gentiles, or if thou art of the number of the enemies, freely professe thy selfe an aduersarie, that thou maiest feelee the smart of infidels. So I to these, if you professe your selues Christians: Oh that you would turne Atheists or Papists, or else lay aside the bitter arrows of Atheists and Papists; if you be of the number of such, professe your selues no longer Christians, but such, that you may bee esteemed for such, and either be auoided, or rewarded as such. Pardon (I pray you) my digression. In this age, I say, thus affected, wherein as *Saluian* speaketh in the place before, <sup>k</sup>By this meanes, all in a manner are compelled to bee euill, lest they should be accounted vile. Euen in this age was this Honourable worthy, that I may speake in the phraze of the Apostle with some

G 3 change,

<sup>i</sup> Qui christia-  
num te dicis,  
Gentilium ar-  
ma depone: aut  
si tu de nume-  
ro hostium es, o-  
stende te libere  
aduersariū, vt  
Ethnicorum  
suscipias vul-  
nera. Hierome

<sup>k</sup> Per hoc omnes  
quodammodo  
mali esse cogun-  
tur ne uiles ha-  
beantur. *Salu-*  
*lib. vt supra.*

<sup>1</sup> Philip. 2. 15.  
16.

change, Blamelesse and pure, and the Son of God without rebuke, in a naughty and crooked nation, amongst whom he shined as a light in the world, holding forth the words of life, and did reioice in the day of Christ, that he had not runne in vaine, neither had laboured in vaine: yea and resolved with the kingly Prophet *David*, that if this were to bee vile, when it was for the Lord & for his service, he would yet be more vile then thus, knowing well the time should come, that he should be had in honor of those that dishonored him, and that for these things.

Now all this pietie was inseparably attended vpon with two inseperable fruites of true godlinesse, the manifest prooffe of the truth of it: Loue to all religious persons, and specially to faithfull and painefull Ministers; and abundance of compassion towards the needy saints and members of Christ; of which many  
pa-



particulars might bee giuen ,  
but one may serue for many.

I am certainly and credibly  
informed , that since his returne  
from his trauels , by way of  
thankfulnesse to God , and for  
refreshing of the poore members  
of Christ, he gaue yearely, by the  
hand of a priuate friend (besides  
many & many occasional works  
of charity) the summe of twenty  
pounds , and in the first Sabbath  
saue one, he was in the land, after  
his returne (hauing spent the Sa-  
turday before it with his Tutor,  
in fasting, praier, and thankesgi-  
uing) he spent in publike hearing  
the word , and receiuing the Sa-  
crament , giuing to the poore of  
that place, into their bason, five  
pounds , and gaue other forty  
pounds to bee bestowed vpon  
poore Ministers, and other Chri-  
stians, for the reliefe of their pre-  
sent necessitie : yea such was his  
liberality in this kinde, (which is

come to my knowledge by his accounts ) that he gaue the tenth of his allowance to the poore, and other good vses ; his allowance being a thousand pounds the yeare : besides what he gaue in the way as he walked and trauelled, and in the streetes, which he did often, and much, but what it was, no man can tell. Finally, all these were beautified, and adorned with such admirable humilicy, as is rarely found in any, specially in those, that haue things, which naturally for the most part puffed vp the minde, as Nobility, and many naturall indowments. Nay, not in those, who haue many spirituall prerogatiues, many gifts and graces, that haue learned Christ; yet haue they not so learned of Christ, as this Honourable worthy had done, to be <sup>m</sup> *Meeke and lowly in heart*. Of which I will vse; and to whome I will apply onely that

<sup>m</sup> Matth. 11. 28

that of Bernard, <sup>a</sup>The beauty of the minde is humility, but in him who hath grienously transgrest, howsoeuer humility may be to be imbraced, yet not at all admired. But if a man keep his innocency, & withal ads humility, seemes not this man unto thee to posses a double bauty of his soule? This honourable vessell was double guilt, with true & intire innocency (thogh imperfect through humane frailty) and true humility. Thus was he decked, and thus were all his graces and gifts adorned, all seeming and truely appearing such as they were, because he was by this so nigh to men, and not by loftinesse and pride lifted vp aboue, and remoued from men.

Thus haue I discoursed to you of his life, and am come to the 15. of February, last past, when hee was visited with sicknesse from God, whereof he died.

Touching his carriage and  
com-

<sup>a</sup> Decoramine humilitas est, verum in eo qui graniter peccauit, & si amanda non tamen admiranda humilitas. At si quis innocentiam retinet & nihilominus humilitatem iungit: nonne is tibi videtur geminum anime possidere decorum. Bern. supr. Cant. serm. 45.

comforts therein, wee cannot doubt but that it was very religious, and these very great. when such a life went before, wherein there was such preparation and prouision, such a foundation laid vp in store, against this euill day. I am only acquainted with them by report, for I was neuer with him, though I much desired it and often, yet the wisdom of those that were about him, thought it not fit, fearing not his death, till it was very late, and he without hope of recovery, and I diuers miles remote from him.

That which was deliuered vnto me, by one that was with him all the time, or most of his sickness, whom I dare trust, not mine owne eares better (otherwise I am iealous of all friends reports in this case) I will deliuer it vnto you as briefly as it was deliuered vnto mee, which was thus. From the first day of his sickness, he

he apprehended strongly the expectation of death (though diuers thought nothing lesse till a day or two before his dying day) and therefore he addrest himselfe thereunto; and besides his meditations, he called often for others to pray, & often vsed prayers himselfe, confessing, and that often, both his sins, and his faith and vndoubted hope of saluation by Christ; and with great alacrity he professed that he feared not death, in what shape soeuer it came He brake forth often into heauenly speeches expressing his desire to be dissolued, and to be at home with his God and Father professing not two houres before his death, that he still felt the assured comforts of his saluation by Christ, and so finished his life in peace and ioy of the holy Ghost, vttering neere his death these longing words; *O that ioy, O my God when shall I bee with thee?*

Which

Which ioy he vndoubtedly enioyeth, and is with his God in glory and cuerlasting happines.

Thus honourable, and beloued, you see by these things, the worth and excellency of this deceased person, honorable both by nature and grace, the more his worth was by these naturall and spirituall endowments, the greater our losse, and the greater his gaine, & the more cause haue we to sorrow for our selues, though to reioice on his behalfe. The whole hath cause to mourne, and bewaile, and many particulars to bewaile a part.

His honourable mother, whom God hath deprived of hir sonne, hir onely sonne, of such a sonne; such a stasse and stay of hir age, and such a ioy of hir life.

His honourable sisters, from whom the Lord hath taken such a noble and worthy brother, who would haue bin not only a crown

of

of their honor, but a furtherer of them in the way of piety and godlines, to the crowne of glory.

His kindred and aliance, who are depriued of such an honor of their house, and such a glory of their name.

His kinde and familiar friends, who are bereft of such a true harted *Jonathan*, one that was very kinde vnto them, *whose loue vnto them was wonderfull*: specially to him whom he termed in his Will, *his deare friend*.

*Sr. Edward  
Harwood.*

His seruants, that haue such a master taken from their heads, the ground of all their future hopes.

And not these onely, but more generally others haue cause to mourne & bewaile, as the Church who hath lost so hopesfull and noble a *Theophilus*, that would haue defended her truth and doctrine; such an honourable *Obadiab*, that would haue hid and protected her Ministers.

The

The common wealch, and specially this little Shire whereof he was L. Lieutenant, that hath lost so hopefull a *Nehemiab*, who would haue set himselfe for the publike good, and giuen example and encouragement to keepe the Sabbath, and haue charged them so far as his power had extended, to haue carefully obserued it, and so gouerned them that he would not only not oppresse them himselfe, but haue to his vtmost power provided that they should be free from the oppressio of others. And here I will not omit that which may make the losse the greater, something since brought vnto me by his deare friend, of two purposes he had for experience, to ad to the former grounds of his study, the better to haue enabled himselfe for his Countreys seruice. The one by a voiage to sea into some places, the knowledge whereof for warre by sea would



would haue bin most vsfull; another by land, into one of our neighbour countries, fittest to haue enriched his minde in the knowledge of land-seruice. Thus is there both generall and special cause of mourning and lamentation, in respect of our selues: but see what great cause we haue of reioycing for him.

What cause of reioycing and thankfulness hath his honorable mother, though she hath lost her heire, yet to speake in *Chrysostomes* words vnto her, ° But you haue no heire, nor any successor of your goods well, and had you rather he should be inheritor of these yours then of those heauenly? What doe you desire he should enioy perishing things, which within a small while he must cast away, or permanent & imoueable nay, you had not an heire of him, but God had him for you.

His honourable sisters in their sorrow may reioice ouer him,  
for

o At hanc dem  
honor. mq; suc  
cessorem non ha  
bes: & quid ma  
lebas eum tuoru  
an celestium ha  
redem fieri?

Quid vero cupi  
eum peruentia  
suscipere, qua  
paulo post esset  
dimissurum, an  
permanentia &  
immobilia? non  
heredem cum  
habuisti, sed ipsu  
pro te Deus ha  
luit. *Chrys. hom.*  
69 ad pop. ans.

*Propriorum  
non fuit fratrum  
coheredes, sed  
Christi constitu-  
tus est. Chrysost.  
quæ ant.*

*Intelligeres il-  
lum non emori  
sed emigrare, &  
mutare amicos  
non relinquere.  
Hier. epist. 3.*

for though as *Chrysostome* saith,  
¶ *He was not coheire with his pri-  
uate brethren, yet he is made co-  
heire with Christ.* And that not in  
hope, but in present possession;  
he now at his full age, they but in  
their nonage as yet.

How may his worthy friends  
reioyce for him, when we can say  
to them as *Hierome* to *Heliodo-  
rus*, comforting him ouer the  
death of his Nephew *Neposian*,  
who died in his youth, ¶ *Thou  
shouldst vnderstand that he doeth  
not die, but de cease; and only change  
his friends, not leaue them.* So they  
should be informed, that he is  
not dead, but translated; and hath  
not left his friends but changed  
them, for far more honorable and  
glorious then they, and so to re-  
ioyce in respect of him, lest they  
may seeme to enuy his happines.

What cause of reioycing hath  
the Church for him, so deare a  
child of hers, that hath left the  
mili-

militant, but is possessed of the triumphant Church, that hath left the state of Militancy and war-faring, and is in the state of triumphancy and victory.

How may the Commonwealth and this Shire reioyce ouer him, that is taken from an earthly gouernment, to an heavenly regiment; from ruling with men, to raigne with Christ, and hath left these few corruptible ensignes of honor, but now possesseth true honor, and an immortall crowne.

Finally, how may we al reioice for him, and change our note as much as may be, forgetting our owne losses, and thinking of his gaine. As Bernard of his friend Gerard, *And I confesse it turnes my mourning almost altogether into singing, whiles being intet vpon his glory, I forget almost my own misery*

And now honorable and beloved, to draw towards an end, If for all this, his losse and the

H

want

*Et meum fate.  
or letum pene  
in cantum con-  
uertit dum in-  
tentus gloriæ e-  
ius, propria ferè  
miseriæ obliuif-  
cor. Ber. super  
Cant. 26.*

*Ipsum cernere  
desideras? ean-  
dem cum eo vi-  
am viue &  
facramocius il-  
lum accipis  
praesentiam.  
Chrys. hom. 69.  
ad pop. Ant.*

want of his presence be grievous to you, and that either in generall or particular you desire his presence, and to see him, let me speak to you as *Chrysostome* to some that were like affected, ' *Do you desire to see him? then live a life like unto him; and so you shall the sooner receive that his sacred presence.* So I to you, lead the same life with him, and you shall soone enjoy his holy and comfortable presence: but if you will not, neuer looke to enjoy him and it againe. If this were the way that hee travelled Eastward to the heauenly Hierusalem, if you goe Westward towards the cursed City *Hiericho*, you shall neuer come to *Hierusalem* the place of blessednesse and happinesse.

For if this be the way wherein he hath passed, in the end whereof hee hath attained to blisse and happines; and if this be the onely way, vvhhen there is but one way, who-

whosoever walketh in another way, cannot come to this estate.

If he in the way of true chastity, vpright iustice, holy piety; hath now the fruition of happinesse, and enioyeth the presence of God himselfe, and his Sonne, and his owne blessed Sauour; Lord and husband. Whosoever imitates not him in these, (I say not) whosoever attaineth not to the imperfect perfection of these things that hee had done, but whosoever doth not carefully strive to it, but liues in vnchastity and vncleannesse, in iniustice and vnholinesse, either, scoffing, contemning, & neglecting this way, and course, shal enioy hel in stead of heaven, and torments in stead of blessednes; the iust wages of God for such workers of iniquity

But to conclude all. It is written of *Hierome*, that when he had read the life and death of *Hilari- on*, and saw that after he liued re-

*A Sermon at the funerall*

ligiously, he died most comfortably, and happily, said, *Wel, Hilarion shall bee the champion that I wil imitate.* So now that you haue heard the life and death of this Right worthy Noble, & are truly informed how truly religious the one, & certainly comfortable the other was, say you with *Hierome, well, This noble shall be our champion, whom wee will imitate, we will follow his Chastitie, his Iustice, his Piety will we imitate.*

And so if you indeuour and do, say and performe, you shall bee sure to enioy that in future time, which hee possesseth in the present, heauenly and eternall blisse and happinesse, through the merits and mercies of Iesus Christ, to whom with the Father and the Holie Ghost, be ascribed of vs & in all the Churches of the Saints, *All glory & maiessty, & dominion, and power, now and for euer. Amen.*

To the living memory of the late and  
last Sr. Iohn Harington Knight, Lord Haring-  
ton, Baron of Exton.

TO THE BOOKE.

**G**Oe and speake truth; it is thy office now,  
Not onely to enforme our liues, but how  
By rare examples miracles agree,  
With praises, and with precepts: This was hee.  
his praise will not dishonour simple truth,  
To say but what he was; and but a youth.

TO THE VVORLD.

If thou wert all dull earth, I should beleene;  
Thou hadst no sence to feele: nor soule to greene,  
But o thou art compos'd of sutler parts,  
And seest thy losse engrauen in our hearts;  
The purest part, of all thou art (alas  
How fraile art thou then) was as fraile as grasse.

TO ENGLAND.

Thou hast beene beaten many a thousand yeares:  
With seas; and yet art safe, but o our teares  
Will more endaunger thee: he was in thee  
The Iland, thou the sea; where such men bee  
Beaten with rage of changes; yet they stand  
Safe in themselves and fix'd as any land.

TO HIS MOTHER AND SISTERS.

Rather then tell how good he was; I will  
Perswade you to forget: yet weepe your fill.  
For such a Sonne, O death, and such a brother

*Is rare as heauens great eye; that hath no other.*

TO HIS FRIENDS.

*To all that vertue loue, I doe commend  
This title; It was al one to be his friend  
Aid good; who hath no claime and title now  
He doth not him, but vertue disanow;  
Aid yet he had one nearer, then the rest, { S<sup>r</sup> Ed.  
H: liu'd at household with him, we at feast { Harw:*

TO THE ARTS.

*Ioy he is gon; he would haue diu'd into  
Your deepest secrets, and your knots vndo.  
As vnkowne tricks, discouerd easie seeme,  
He would to vs reduce you; not esteeme.*

TO RELIGION.

*What hast thou lost O sacred mistery,  
Thy Marse, and yet thy Childe? he did not die  
To thee, of all the rest: he was aliu  
Thy martyr, and now dead, he doth more thrine  
In thee: O no: his state takes no increase?  
Full of the ioies of God: he lines in peace.*

TO DEATH.

*Poore increated nothing; to contend  
To make all things like thee; yet misse thy end.  
Canst thou hold him one houre, O envious death,  
Or touch his last, yet euerlasting breath;  
O No: that fled where thou shalt neuer come,  
Though here awhile thou triumph on his Tombe.*

Thomas Roc, Knight.



*In obitum inopinum, & prematurum Clarissimi  
Baronis, D. Ioannis Haringtoni, Alti Indolæ,  
& Maxime Spei Adolescentis, Epicedium.*

**I**mmodicè si quis migrantem ad Sydera flebat,  
(Præsertim ut nunc sunt Tempora) flendus erit,  
V. mare, perpetuis iactatur vitæ procellis,  
Mors placidus Portus, perfugium, Requies.  
Aurea, quæ Prisci celebrarunt, Secula, Nugæ,  
Fæstæ quæ fuerant Tempora, semper erunt.  
Qui antiquo vixit, Pater olim Hebraeus, in Ævo,  
Conqueritur paucos difficileq; Dies  
Militiæ humanæ: quantò magis, heu magis isto  
Si in senio Mundi degeret ille Senex?  
Quo pietas vitio est virtus, Probitasq; fidesque,  
Ludibrio: cunctis Nil nisi turpe placet.  
Clare heros, Nos te sælicem agnoscimus, istis  
Sordibus creptum, Cœlicolique datum.  
Deliciæ Iuuenum, flos vere Nobilitatis,  
Vnica spes magnæ, præsidiumque Domus  
Ecce cadit subito: (triste omen) scilicet illo  
Indigni fuimus, dignior ille Polo.  
Nos Res lugemus nostras, Ecclesia luget,  
Interitum deslet Patria mesta tuum:  
Vtraque damna dolet propria & dispendia, Lumen  
Hec deslet, columen altera mesta gemit.  
Te Nobis vitis, & Mores rapuere maligni,  
In Cælis Virtus Te tua sancta locat.  
Terra tegit Corpus, Mens aurea regnat Olympo;  
Fama Anglos inter celsa perennis erit.

*Posuit Fran. Hering D.M.  
merens damnum publicum, priuatum.*

*An elegy upon the untimely decease of  
the truly honorable and vertu-  
ous Lord Harington.*

**L**ight sorrowes talke. great griefs are tonguelesse  
Amaz'd, astonisht, & poplectically; (quite,  
Why do I then, (vaine man) seeke to recite  
That sad euent which lately did befall  
That worthy house of late by iust demerit  
Aduanc'd to honor great, and greater credit ;

That noble house which I do thus designe  
Well knowne to all, and better much beloued  
In vertue, fauour. glory, so did shine,  
That few in England were so well approued  
In Court, in City, Country, thou mightst heare  
No ill, all good of Harington eachwhere.

To him our King his second Jewell deare,  
The Princeesse his sole daughter did commit,  
Who's linckt in marriage to that German Peere  
Whose worth the world admires; A match so fit,  
So happy, that who thinks upon that day,  
Lifts up his hand, & thanks to heauē doth pay.

Ten yeeres the father of this matchlesse sonne  
Had in that honorable seruice spent,  
When the last act of loue was to be done,  
To bring Her home, and giue Her full content ;  
Content to Her, to Him that did attend,  
Fatall it prou'd, with seruice life did end.

*Him*

Him in retorne for England, native soile,  
A sicknesse fierce, deaths Liſtor do' h'arrest,  
This worthy Lord, and cruelly diſpoile  
Of ſtrength, of ſleepe; At laſt from noble breſt  
It drane Prometheus ſparke, & cauſ'd it flie  
From whence it came vnto the ſtarry ſkie.

What Homers pen can worthily expreſſe,  
Of that great Lady (thus in forreine parts  
Bereſt of her deare Lord, all comfortleſſe;)   
The deep diſtreſſe? The ſad and mourneful hearts  
Of her attendants none can well relate,  
But he that was in that, or the like ſtate.

Heer's the firſt act of this ſad Tragedy,  
Which well may make a ſtinty heart to bleed,  
Enlarging much our humane miſery;  
Yet if we marke what after did ſucceed, (found  
This might be borne, The next might wel con-  
The ſtouteſt heart that euer walkt on ground.

This noble Father left a peereleſſe Sonne,  
As to his honor, ſo his vertues here,  
Who from all Brittiſh youths the garland wonne,  
In vertue, learning, piety ſo rare,  
That he that of his praiſe ſhould volums write,  
Needs neuer feare the ſtile of Paraſite

In humane learning he did ſo excell,  
That bred in Court, he ſhamed quite the ſchools;

No

No Arts, few tongues, but he did know them wel.  
Long studied Clarke, themselves accounted fools;  
Hearing his grane discourse of matters sage,  
Admir'd his ripenes in so tender age.

Religion sound from cradle he imbrac't,  
Professing it with zeale and purity,  
Few of his ranke in eminency plac't,  
Were so renown'd for sincere piety:

Nor did it swimme and floate upon the braine,  
Nor rolle on Tongue, but fixt in heart remaine.

This blossome faire, this hopefull tender plant.  
Which so much fruite did promise Church and  
Alas, alas, my hart doth throb and pant, (State,  
My tongue's benum'd, and cannot well relate;  
Within one yeare after his fathers death,  
Did likewise lose his dearest vitall breath.

What heart can now conceine the wofull plight,  
Of that sad Lady, that at once despoild  
Of Husband, Sonne, of all that to her might  
Contentment yeeld; Her face with teares besoild,  
Her brest with swellings, throbs & sighs quit rēt  
If heau'n had not both strēgth & comfort sent.

Such Lord, such Sonne, few Ladies euer gaind,  
And therefore none haue tasted such a losse,  
The happinesse which she before attaind,  
Doubleth the griefe, & greater makes the crosse:  
The

The losse was great, the cros much greater sure;  
Thanks to the Lord who strength gaue to endure.

Yet may we well that mother happy deeme,  
That brought to light so great an ornament  
Unto this land, that we may iustesteeme (spent  
Whole months, whole yeares in teares & sorrow  
For his untimely death, his sudden fall,  
Which hath amaz'd and terrifi'd vs all.

Who doth not see the dreadfull glorious God,  
Threaten this Realme with iudgements manifold.  
(When thus he shakes at vs his iron rod,)  
Is too Mole-blind; this say I dare be bold,  
Pillars demolisht of a pallace great,  
The ruine of the frame doe truely threat.

Since that tall Cedar, chiefe of all the rest,  
Prince Henrie fell by sad disastrous fate,  
No one that grew in our English Forrest,  
Gaue such a blow vnto the Church and state:  
He was too good for vs, unworthy we  
Of such a treasure, such felicity.

His vertues haue him call'd aboue the stars.  
Earth was unworthy such a diamon,  
He now partakes not of our brawles and iars,  
For mourning weeds white robes he hath put on.  
Sin, griefe, & teares haue tane thē to their wings  
And with the Lambe he Hallelu-iah sings.  
Then

Then let vs cease for to bewaile with teares,  
That haply soule possessing heavenly ioyes  
That no tongue can expresse, no humane eares  
Hath euer heard, no earthly wit can poise:  
Let vs lament our selues our sinfull lines,  
Which of so precious Iewels vs deprines.

By F.H.D.

An Epitaph vpon the said rightly ho-  
noied Lord in life and death, in  
English Iambicks.

**H**ere lies Lord Harington, the second of that house,  
Who scarcely left his second in the Britishe Ile,  
In honour true, in vertue, matchlesse pietie.  
The Phoenix of our age, in whose graue countenance  
The graces sat, the Muses lodged in noble Brest.  
At twenty yeares whose wisdom great did far excell  
The hoary head of long and good experience.  
Too good for earth; fit to adorne the highest heauens:  
Where now our soule liues, raignes in celestiall ioyes,  
His body here reserued till the last iudgement day,  
His name like ointmēt sweet through al Europa smels,  
And shall so long as vertue and religion,  
Shall find renowne in these cold Northern Climats.

By F. H. D. M.

## Another Epitaph.

**H**ere lies interred young Lord Harington,  
Heire to his Fathers worth and dignitie,  
And now by too too soone succession  
Of fathers fates, heire to eternitie:  
His body in his grand-dames bosome is:  
His minds surviving vertues speakes his blisse.

His noble birth to learned Arts made way,  
His learned arts on vertue still attended,  
His vertue on true piety did stay,  
His piety hath him to God commended,  
His birth, his Arts, vertues and pious grace,  
Alot him earths large praise, and heauens place.

The Church tels what a patron now is gone,  
The Common-weale did him a pillar deeme,  
He was his houses hope, truthe's Champion,  
The good mans friend, indeed, as he did seeme.  
Their patron, pillar, champion, hope and friend,  
They waile, and marke where misery will end.

I.P.Cant. Coll.Syd.Suff.

